DOCUMENT RESUME

ED 185 494 CG 014 449

AUTHOR Allman, Joanna: And Others
TITLE Understanding Sex Roles and Moving Beyond. A Learning/Teaching Guide.
INSTITUTION Tennessee Univ., Knoxville.
SPONS AGENCY Office of Education (DHEW), Washington, D.C. Women's Educational Equity Act Program.
PUB DATE [79]
NOTE 202p.; For related documents see CG 014 448, RC 012 042, and UD 020 627.
AVAILABLE FROM Education Development Center, 39 Chapel Street, Newton, MA 02160 ($4.25)

EDRS PRICE MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS *Androgyny; Change Strategies; *Counseling Techniques; *Cross Cultural Studies; Equal Education; *Females; Graduate Study; Higher Education; *Sex Role; Sex Stereotypes; *Womens Studies

ABSTRACT

This guide is one of a four-book series on female development designed to provide a model for a sex-fair graduate training program in counseling, educational psychology and career education. It concentrates on sex roles in American society, examining the variables which contribute to sex-role stereotyping, and developing strategies for moving toward androgyny. The book consists of three units dealing with: (1) sex-role stereotypes in America; (2) sex roles across cultures; and (3) sex roles in American institutions. Units are divided into several lessons each containing a rationale, learning objectives, facilitator instructions, and suggested references. The appendix contains an annotated bibliography of additional media resources. (Author/NRB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED185494

HARD COPY NOT AVAILABLE

UNDERSTANDING SEX ROLES AND MOVING BEYOND

A Learning/Teaching Guide

Joanna Aiiman, Sharon B. Lord
Karl White, Linda Clark

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS MATERIAL IN MICROFICHE ONLY HAS BEEN GRANTED BY

Janet Whitla

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Model Sex-Fair Training Program in Educational Psychology and Guidance
University of Tennessee

Women's Educational Equity Act Program
U.S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE
Patricia Roberts Harris, Secretary
Mary F. Berry, Assistant Secretary for Education

CG 014449

MAY 9 1980

Discrimination Prohibited: No person in the United States shall, on the grounds of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance, or be so treated on the basis of sex under most education programs or activities receiving Federal assistance.

Produced by the Model Sex-Fair Training Program in Educational Psychology and Guidance, University of Tennessee, under a grant from the U.S. Department of Health, Education, and Welfare, Office of Education, under the auspices of the Women's Educational Equity Act. Options expressed herein do not necessarily reflect the position or policy of the Office of Education or the Department, and no official endorsement should be inferred.

Printed and distributed by Education Development Center, 1979, 55 Chapel Street, Newton, MA 02160.

Contributors

AUTHORS

Joanna Allman
Sharon B. Lord, Ph.D.
Karl White, Ed.D.
Linda Clark, Ed.D.

CONTENT REVIEW

Linda Clark, Ed.D.
Assistant Professor of Education
Wake Forest University

Patricia Ball, Ed.D.
Assistant Professor of Educational Psychology
University of Tennessee

RESEARCHERS

Karl White, Ed.D. - *Coordinator*
Joanna Allman
Sharon B. Lord, Ph.D.
Janet Williams
Nan Scott, Ph.D.
Mary Ellen McLoughlin, Ed.D.

EDITOR

Sharon B. Lord, Ph.D.

TECHNICAL ASSISTANCE

Claudia Burmeister - *Typist*
Jean Dyer - *Typist*
Tenpenny Publishing
Typesetting and Layout

ART WORK AND GRAPHICS

Mallory Siegal
Nan Scott, Ph.D.
Arthur Mulkey

OTHER CONTRIBUTORS

Janet T. Spence and Robert Helmreich, *Attitudes Toward Women Scale.*
Patricia Bell Scott, *A Critical Overview of Sex Roles Research on Black Families.*
Linda Harrison, *Cro-Magnon Woman—In Eclipse*
Resource Center on Sex Roles, *Sexism in Schools; Evaluation Checklist.*
PEER, *Summary of the Regulation for Title IX Education Amendments of 1972.*
Anne K. Rush, *The Mother of the World*
Mary Daly, *After the Death of God the Father*
Leonard Swidler, *Jesus Was A Feminist*
National Federation of Business and Professional Women's Club, *How and Why to Ratify the Equal Rights Amendment.*

Preface to

UNDERSTANDING SEX ROLES AND MOVING BEYOND

The purpose of this book is to provide a guide for understanding sex roles in American society, examining the variables which contribute to sex role stereotyping, and developing strategies for moving toward androgyny.

We have attempted to identify learning objectives for each lesson which can be met by pursuing the learning activities and readings created and suggested for each lesson. The introductory narrative summarizes the current state of the literature, provides a rationale for the topic's inclusion in the study of sex roles, and sometimes poses unresolved questions.

The lessons are organized with a variety of objectives in each lesson, so that the learner or teacher, by selecting among the objectives, can develop a learning situation which best fits her/his needs. Most of the lessons utilize resources which are available in print form. *It is extremely important that the learner or teacher acquire the articles and readings to which a given lesson refers.* Without those readings, many of the lessons would be ineffective. Many of the suggested articles appear in Gornick and Moran, *Women in Sexist Society: Studies in Power and Powerlessness;* Garskof, *Roles Women Play;* David and Brannon, *The Forty-Nine Percent Majority;* Stacey, Bereaud, and Daniels, *And Jill Came Tumbling After;* Pleck and Sawyer, *Men and Masculinity*.

The learning/teaching guides can be used individually as single components, or they can be combined for use as a four-volume set. If all four guides are used together, learners/teachers should familiarize themselves with Books II, III and IV of the female development series in order to have available the full range of information on sex roles in Black culture, sex roles in Appalachian culture, and female development. The lessons of all four books are designed so they can be used interchangeably.

Each book in the female development series has a different symbol associated with it. The yin/yang symbol is used in conjunction with this book, symbolizing sex roles through the masculine/feminine principles of the universe.

TABLE OF CONTENTS

INTRODUCTION

Overview of the Four Book Series on Female Development xi

Toward Self Responsible Learning: Suggestions for a Teaching/Learning Approach xv

UNIT I: FORMULA FOR RESTRICTED DEVELOPMENT: SEX-ROLE STEREOTYPES IN AMERICA

Introduction to Sex-Role Stereotyping 3

Introduction 3

Objectives 3

Facilitator Preparation 4

Suggested Learning Activities 4

Bibliography 8

Appendix: Readings and Worksheets 9

Activity IV: Definition of Terms 9

Female Sex Roles 11

Introduction 11

Objectives 12

Facilitator Preparation 12

Suggested Learning Activities 12

Bibliography 15

Appendix: Readings and Worksheets 16

Activity II: Attitudes Toward Women Scale 16

Activity III: The Pear Tree Exercise 18

Activity IV: Role Exploration Exercise 19

Male Sex Roles 19

Introduction 21

Objectives 21

Facilitator Preparation 22

Suggested Learning Activities 22

Bibliography 24

Appendix: Readings and Worksheets 25

Activity I: Male Mystique - Worksheet 25

Sex Differences and Androgyny 27

Introduction 27

Objectives 28

Facilitator Preparation 28
Suggested Learning Activities 29
Bibliography 33
Appendix: Readings and Worksheets 34
Activity I: Sex Difference Graph 34

UNIT II: EXAMINING SEX ROLES ACROSS CULTURES

Sex Roles Across Cultures 37
Introduction 37
Objectives 36
Facilitator Preparation 38
Suggested Learning Activities 38
Bibliography 41

Black Sex Roles in America 43
Introduction 43
Objectives 43
Facilitator Preparation 43
Suggested Learning Activities 43
Bibliography 45
Appendix: Readings and Worksheets 51
Activity I, II, and III - Reading 51
Activity II: Basic Terms 57
Activity III: Afro-American and Euro-American Sex Role Patterns 58

Sex Roles in Appalachia 59
Introduction 59
Objectives 60
Facilitator Preparation 60
Suggested Learning Activities 61
Bibliography - Sex Roles in Appalachia: Historical 64
Bibliography - Sex Roles in Appalachia: Contemporary 65

UNIT III: SEX ROLES IN AMERICAN INSTITUTIONS: GETTING CLEAR AND MOVING ON

The Nuclear Family: Marriage and Parenthood 69
Introduction 69
Objectives 69
Facilitator Preparation 69
Suggested Learning Activities 70

Bibliography 73
Sex Roles and Sexuality 79
Introduction 79
Objectives 79
Facilitator Preparation 80
Suggested Learning Activities 80
Bibliography 85
Appendix: Readings and Worksheets 87
Activity IV: Body Beautiful: Taking a Look at Myself 87
Activity VI: Reading 89
Activity VI and VII: Definitions, Questions and Answers about Homosexuality 89
Activity VII: Attitude Questionnaire on Homosexuality 95
Sexism in Language 97
Introduction 97
Objectives 97
Facilitator Preparation 97
Suggested Learning Activities 98
Bibliography 100
Appendix: Readings and Worksheets 102
Activity I: Cro-Magnon Woman—In Eclipse 102
Activity II: "Parallel Forms of Language" 106
Activity III: Guidelines for Identifying Sex Bias in Language 107
Activity V: Alternatives to Sexist Language 108
Toward Sex Fairness in Education 111
Introduction 111
Objectives 112
Facilitator Preparation 112
Suggested Learning Activities 112
Bibliography 115
Appendix: Readings and Worksheets 118
Activities I and IV: The Hidden Curriculum in Schools 118
Activity II-A: Evaluation Checklists 119

Activity II-B: Changing Sexist Textbooks 123
Activity III: Summary of the Regulation for Title IX Education Amendments of 1972 124
Sex Roles in Religion 129
Introduction 129
Objectives 129
Facilitator Preparation 129
Suggested Learning Activities 130
Bibliography 132
Appendix: Readings and Worksheets 133
Activity I: Quotes from Religious Texts 133
Activity II: Garden of Eden—Thought Provoking Questions 136
Activity V: After the Death of God the Father 137
Activity V: Jesus Was A Feminist 143
Working Sex Roles Out of the Labor Force 151
Introduction 151
Objectives 152
Facilitator Preparation 152
Suggested Learning Activities 153
Bibliography 155
Appendix: Readings and Worksheets 157
Activity I: A Look At Work 157
Activity I: Women as Percent of Total Workers 158
Activity I: Fully Employed Women Continue to Earn Less Than Fully Employed Men of Either White or Minority Races 158
Activity III: Reality-Testing Kit 159
Sex Roles and Mental Health Services 163
Introduction 163
Objectives 163
Facilitator Preparation 164
Suggested Learning Activities 164
Bibliography 167
Appendix: Readings and Worksheets 168
Activity I-A: A Double Standard of Psychological Health: Summaries of Research 168

Activity II: Table 1: Percentage Incidence of Diagnostic Classification in Psychiatric Facilities by Sex: 1966-1968 173

Activity II: Table 2: Symptom Rates by Sex, Sex and Age, and Sex and Race: A National Institute of Mental Health Study 174

Activity III: A Perspective on Health: Analyzing Traditional Female Roles 175

Ending is Beginning: Strategies for Change 177

Introduction 177

Objectives 177

Facilitator Preparation 177

Suggested Learning Activities 178

Appendix: Readings and Worksheets 179

Activity I: It's Up to You 179

Activity II: Resource List 180

Activity III: How and Why to Ratify the Equal Rights Amendment 181

Activity IV: Have You Missed the Boat? 186

APPENDIX

Suggested Media Resources 187

INTRODUCTION

Use of the Learning/Teaching Guides

OVERVIEW OF THE FOUR-BOOK SERIES ON FEMALE DEVELOPMENT

In 1976, the Department of Educational Psychology and Guidance at the University of Tennessee was funded by the Office of Education, under the Women's Educational Equity Act, to develop a model sex-fair graduate training program in counseling, educational psychology, and career education. The products developed during the first year of the model training program are a series of four books, designed as learning/teaching guides, which focus on the female experience in America, and understanding sex roles and moving beyond. The four learning/teaching guides are:

1. *Understanding Sex Roles and Moving Beyond*
2. *The Female Experience in America: Development, Counseling, and Career Issues*
3. *The Black Female Experience in America*
4. *Appalachian Women*

The guides can be used individually as single components, or they can be combined for use as a four-volume set. All are designed to provide the necessary information for developing and/or facilitating courses or pursuing independent learning on topics such as female development, counseling women, psychology of the female experience, sex-role socialization and androgyny, and women's career development.

The lessons in *The Black Female Experience in America* and *Appalachian Women* are designed to be an integral part of general courses in women's studies, Black studies, and Appalachian studies, as well as to be used as a starting point for individual courses on the Black female experience and the Appalachian female experience.

Each book in the series contains lessons which are organized into a common format, so the lessons can be interchanged to fit the learner/teacher's needs. Each lesson contains:

a. A 1-5 page introduction to the literature with a rationale for the lesson;

b. A set of learning objectives for the lesson;

c. Directions for learner or facilitator preparation including recommended readings;

d. Classroom and individual learning activities which can be utilized to meet each learning objective;

e. A bibliography containing additional recommended related readings;

f. An appendix containing original articles related to the lesson which were developed specifically for the lesson, learning exercise worksheets, and related readings not easily available elsewhere.

By interchanging lessons from the various learning/teaching guides, the user can create courses or a learning situation which emphasize her/his individual objectives and needs.

Hopefully, the books will not only be used by individuals already facilitating related courses, but will also be used as an aid in designing new courses. The books are also designed to be used by individuals pursuing independent, self-directed study.

Following is a list of the lessons contained in each book:

Book I

UNDERSTANDING SEX ROLES AND MOVING BEYOND

Joanna Allman, Sharon B. Lord, Karl White, Linda Clark

Unit I Formula for Restricted Development: Sex-Role Stereotypes in America

1. Introduction to Sex-Role Stereotyping
2. Female Sex Roles
3. Male Sex Roles
4. Sex Differences and Androgyny

Unit II Examining Sex Roles Across Cultures

5. Sex Roles Across Cultures
6. Black Sex Roles in America
7. Sex Roles in Appalachia

Unit III Sex Roles in American Institutions: Getting Clear and Moving On

8. The Nuclear Family: Marriage and Parenthood
9. Sex Roles and Sexuality
10. Sexism in Language
11. Toward Sex Fairness in Education
12. Sex Roles in Religion
13. Working Sex Roles Out of the Labor Force
14. Sex Roles and Mental Health Services
15. Ending Is Beginning: Strategies for Change

Appendix

Suggested Media Resources

Book II

THE FEMALE EXPERIENCE IN AMERICA: DEVELOPMENT, COUNSELING, AND CAREER ISSUES

Sharon B. Lord, Liz Wyman, Nan Scott, Mary Ellen McLoughlin

Unit I Female Development

1. The Traditional Female Role
2. Women and Achievement
3. The Myth America Syndrome
4. Menstruation and Menopause
5. Pregnancy and Childbirth
6. Birth Control
7. Female Sexuality
8. Theories of Women's Career Development

Unit II Women's Career Patterns — Life Styles

9. Women in the Paid Labor Force
10. Homemaking as a Career
11. Life-Style Options
12. Lesbian Relationships
13. Women and Children

Unit III Women Growing and Changing: Counseling Approaches

14. Women in Counseling/Therapy: Traditional Theory and Practices
15. Sex Bias in Career Counseling and Career Interest Inventories
16. Feminist Approaches to Counseling and Therapy

Unit IV Critical Incidents in Female Development: Counseling Issues

17. Depression in Middle-Aged Women
18. Crisis in Marriage
19. Widowhood
20. Divorce
21. Re-entry Women
22. Rape
23. Battered Women
24. Pregnancy Termination
25. Selected Issues in Women's Health

Appendix

Suggested Media Resources

Book III

THE BLACK FEMALE EXPERIENCE IN AMERICA

Joanna Allman, Patricia Bell Scott, Marian Hardin, Sharon B. Lord

Unit I The Black Woman: Herstory

1. Black Women in Slavery
2. Black Woman in the 20th Century
3. Black Women Role Models: Historical and Contemporary

Unit II Black Women: Maintaining Personal Power

4. Black Feminism
5. New Roads to Survival for Black Women

Unit III Relationships, Roles, and the Family Life of Black Women

6. Black Sex Roles in America
7. The Myth of the Black Matriarchy
8. The Black Male
9. Strengths of the Black Family

Unit IV Being Black and Female: Toward Healthy Development

10. Counseling Concerns: On Becoming a Healthy Person
11. Depression and Suicide: Emerging Concerns
12. Hypertension and Cancer
13. Research Priorities for the Study of Black Women

Appendix:

Suggested Media Resources

Book IV

APPALACHIAN WOMEN

Sharon B. Lord, Carolyn Patton-Crowder

Unit I Appalachian Women: An Introduction through Poetry, Music and Prose

1. The Joys and Struggles of Mountain Women
2. Appalachian Women as Depicted in Fiction

Unit II Sex Roles in Appalachia

3. Introduction to Sex-Role Stereotyping in American Society
4. Historical Sex Roles in Appalachia
5. Contemporary Sex Roles in Rural-Agricultural Appalachia

Unit III Female Role Models: Historical and Contemporary

6. Women's History: Lost, Stolen or Strayed
7. Appalachian Women in Traditional Roles

8. Appalachian Women in Nontraditional Roles

Unit IV Psychosocial Aspects of the Female Experience in Appalachia

9. Appalachian Women and Work
10. Health Issues of Appalachian Women
11. Education and Counseling Needs of Appalachian Women

Appendix

A. Suggested Media Resources
B. Supplementary Bibliography on Appalachian Women

TOWARD SELF-RESPONSIBLE LEARNING: SUGGESTIONS FOR A TEACHING/LEARNING APPROACH

In developing and testing out the lessons contained in this book, we tried to utilize approaches which fostered the development of independent, self-responsible learners. The teaching/learning approach recommended for these books treats each student as a potential teaching resource who is involved in determining her/his own learning objectives. A primary goal is for the students to take responsibility for their own learning. In addition to the learning objectives that the instructor may choose for the entire class, students can define personal, individual objectives and present a plan outlining the procedure for accomplishing their goals. Any percentage of the final grade could be determined from individual projects which reflect student-determined objectives.

In a course emphasizing the growth and development of the learner, the traditional patriarchal teaching model of one authority figure is considered dysfunctional for several reasons: (1) "The authority" usually assumes total responsibility for the learning objectives and structure of the entire course, thereby minimizing the development of the student's self-responsibility in the learning process. (2) Validity is often discounted if the learner's personal experience and understanding are viewed as different from those of the instructor. (3) The practice of assuming that all power "rests" in the hands of one authority figure encourages the learner to remain passive and dependent upon the instructor. This is a role from which female students, in particular, need to free themselves.[1]

We suggest that the instructor serve as class coordinator, and when possible that the course be team-taught. At least one female facilitator/teacher should always be involved with the courses. A circular seating arrangement is suggested to

[1]S. Lord. "Teaching the Psychology of Women: Examination of a Teaching/Learning Approach." Paper presented at American Psychological Association, 1975. (Available from 108 Claxton, University of Tennessee, Knoxville, Tennessee.)

allow for the maximum interchange of ideas. Coordinator(s) usually present topics, facilitate class discussions, act as resource persons, and deliver lectures only when necessary. Class members and invited guests with information on relevant course topics assume a major responsibility for many sessions. During the first class and throughout the course, cooperation of students and coordinator(s), rather than competition, is stressed. Students are encouraged to participate fully in class discussions and group activities in order to maximize learning. Thus, optimum class size is approximately 20-25 students. The lessons can be implemented in larger classes, however, with some adjustments in learning activities.

In order to counteract the threat of evaluation that can often hinder personal involvement in a course, the following strategies are suggested:[2]

1. Provide frequent evaluations in place of the standard midterm and final examinations.
2. Distribute a list of study questions at the first class session. Test questions are then selected from this list. For example, the list may contain 20 to 30 essay questions from which one, two, or three may be selected for each evaluation.
3. Designate some evaluations as take-home assignments.
4. Choose and explain a simple scoring system at the beginning of the course. Thus students can compute their own grade at any point.

In addition, students may be asked to contract for the grade they wish to attain. If the instructor wishes to use this approach, a point system should be developed and distributed to students at the first class meeting. A minimum number of points should be required to be earned from examinations. Additional points may be earned for participating in prepared role-playing activities, presenting results of personal projects, completing journals, or creating other activities suggested by students with instructor approval.

Recommended Student Activities

A variety of student activities can be incorporated into the lessons from any of the four books. These recommended activities are consistent with the assumptions of the teaching/learning model upon which each lesson was designed (Lord, 1975). The ultimate goal of each technique is to increase students' acceptance of responsibility for their own learning and to encourage students to capitalize upon their own unique learning styles.

Student Learning Projects

A learning project has five basic parts: (1) objectives, (2) rationale, (3) resources to be used in meeting the objectives, (4) method of presenting

---

[2]The suggestions are adapted from E.L. Tolbert, *Instructor's Manual: Counseling for Career Development.* Boston: Houghton Mifflin, 1974.

the material to the class, and (5) the method of presenting the material to the facilitator for evaluation. To facilitate students' understanding of the project, it sometimes helps to explain each component: (1) An objective is the goal you are hoping to achieve. (2) A rationale is the reason or basis for pursuing the idea. (3) Resources are the aids to be used in reaching the goal. (4) Method of presentation is how the material will be shared with the class: lecture, activity, slide presentation, film and discussion. (5) Method of presentation for facilitator evaluation enables the student to summarize and to permanently document the learning experience. The alternatives include a position paper, an annotated bibliography, tape-recorded lecture with a written outline, photographs or slides with written narrative, or others as agreed upon by the student and facilitator.

A preliminary learning project proposal is submitted to the facilitator, who serves as a resource person. As resource person, the facilitator should have knowledge of relevant publications, films, videotapes, etc., and their accessibility. S/he should also be available to students for discussion of projects to enable students to create objectives and plans for the project. Before preliminary proposals are submitted, the students should have located and scanned the materials they plan to use. After a plan is agreed upon, students make a copy for themselves and the facilitator and proceed with the research.

It is suggested that at least 10-15 minutes be available to each student for presentation of projects, followed by class discussion. Many students find it useful for the facilitator to comment on her/his presentation technique and content.

Journals

Instructors may recommend that students keep a journal of personal reactions to class materials and discussions. Journal entries may include new awarenesses, questions, relevant quotes from outside sources or personal contacts, or any personal statements related to the class which a student may not feel comfortable sharing with the class. The instructor may wish to require a minimum number of entries per week. It is suggested that journals not be assigned a grade, but be credited as complete if they contain the required number of entries rather than judged on any qualitative basis. The purpose of the journal is to encourage the student to reflect on what is happening personally as a result of the course or learning experience.

Assertiveness Training

Participating in an assertiveness training group is often a very complementary activity to the intellectual study of female development. Essentially, assertion theory assumes there are three basic ways for people to act in a given situation: they may be passive, aggressive or

assertive. Though most people characteristically react in each way at various times in different situations, one style is usually predominant.

Women, as a group, have been socialized to adopt a passive reaction style. The result of such a pattern of interaction is to render a person dependent upon others for decisions, threatened and anxious in new situations, and basically powerless on one's own. Aggressive behavior, on the other hand, also results in destructive tendencies: the humiliation and depreciation of others. Most women in our society do not react in this way, since it is antithetical to the stereotypic feminine sex role. When they do, they are often ostracized and alienated. Assertive behavior offers a positive alternative to responding to people and situations. The assertive woman is able to state her feelings, desires, and views honestly and directly. Though she may not always achieve her goals, she has the self-awareness that she has done all she can in the given situation and has usually left the dignity of others intact.

Acting assertively requires practice. Anxiety is a normal feeling when new behaviors are incorporated into one's repertoire. To give people an opportunity to try out new responses, a technique called "assertiveness training" has been developed. In assertiveness training, a woman is taught to get in touch with her feelings, to use her voice and body language effectively and generally to value herself as an equal participant in any interaction. Role playing is usually a major component of the training sessions, with participants acting out relevant social interactions in assertive ways. The utilization of videotapes can provide an additional dimension for self-evaluation.

Assertiveness training for students could be directed by the teacher, if he or she is familiar with the techniques. Otherwise, resource persons could be contacted to provide this program for students. Assertiveness training groups are excellent supplementary learning activities for a female development course.

Dyad Partners

In a large class, the use of dyad partners is very effective in accelerating group sharing and interaction. After at least two class meetings in which some personal information and professional objectives have been shared, students select a dyad partner. The dyads are asked to meet at least one hour weekly to discuss any topic, reaction, or feeling related to the class. The dyads usually provide a sounding board for ideas, a support person for each student, a study buddy, and a place for quieter students to have an opportunity to discuss the course.

Consciousness-Raising or Men's/Women's Growth Groups

CR groups or same-gender growth groups provide an opportunity, outside of class, for individuals to explore all the feelings and/or changes

that may be occurring as a result of studying the female experience in America and sex roles.

What is a female? What is a male? What is masculinity? What is femininity? Questions such as these are currently being explored by participants in thousands of groups across the United States. These groups, usually labeled consciousness-raising, awareness, or growth groups, are enabling group members to explore individual oppression by examining the various roles (personal, cultural, social, sexual, political and religious) that each person is accustomed to playing. Examination of these roles does not necessarily mean elimination of them; but the options of retaining, changing, or perhaps discarding roles are explored.

Consciousness raising (CR) is a group mechanism derived from the women's movement and believed to be one of the most effective avenues to involvement for human liberation for women and men. At the core of CR is introspection, and those who join the experience of consciousness raising often do so out of a need to examine their self-image. Others may join at the urging of a friend already involved in such a group. CR provides opportunities for introspection and discussion of concerns related to male and female roles, concepts of self-identity, as well as the opportunity to share ideas and feelings with others and learn from each other through disclosures of common and diverse experiences and feelings.

The success of any CR venture depends on the mutual acceptance of the goals of the group by the participants and the formation of trust among group members. Confidentiality is a key word from the onset of any consciousness-raising group. Sorenson suggests that using "group games" or giving structure can help "break the ice" in the beginning stages of a newly formed group. Leaderless or structured CR has been successful with persons who have already begun to examine societal roles and expectations, but the use of group exercises as catalysts for discussion in beginning groups has proven to facilitate a more rapid development of cohesion and trust.

CR must begin with the individual and progress from the individual to society and interpersonal relationships. If roles are to change in society, an understanding of the oppressing factors involved in conventional sex-stereotyped roles for men and women is essential to CR.

An experienced group facilitator should conduct the initial CR session, but group members may want to alternate facilitating the exercises once the group is firmly established. The facilitator should always participate in the experience. Several facilitators suggest the following rules are applicable to all CR groups meetings:

1. Do speak personally, using the pronoun "I."
2. Do speak as briefly as possible . . . don't monopolize time.

3. Do speak honestly . . . others will see through falsehoods.
4. Do stick to the topic. Be relevant at all times.
5. Do listen to others to learn about yourself.
6. Don't interrupt another person.
7. Don't question the person talking (except to ask for clarification).
8. Don't criticize.
9. Don't challenge.
10. Don't give advice.

If instructors using the books in this series are not experienced in consciousness raising groups, resource persons can be invited to provide this learning activity for students or students can coordinate their own groups using the guidelines suggested by Gornick in "Consciousness" (1971).[3]

Physical Activity

It is strongly recommended that learners participate in a regular physical activity throughout the learning experience, whether it is a course or pursued individually. Mind/body integration and holistic growth can be experienced much more readily if physical activity is regular and receives a high priority from the learner. Learning to be confident in asserting oneself in space enhances one's confidence and assertiveness in general.

---

[3] V. Gornick. "Consciousness." In *Readings on the Psychology of Women*. Edited by J. Bardwick. New York: Harper and Row, 1972.

UNIT I

FORMULA FOR RESTRICTED DEVELOPMENT: SEX-ROLE STEREOTYPES IN AMERICA

Unit I
Lesson 1

INTRODUCTION TO SEX-ROLE STEREOTYPING

INTRODUCTION

The current socialization process in American society dictates that sex should be a major factor in the determination of one's personality traits, behaviors, interests, and career/life plans. This concept is embodied in the terms "masculinity" and "femininity," which not only exemplify the presumed differences between males and females, but also the very essence of sex-role stereotypes.

The purposes of this lesson are to enhance students' awareness of sex-role stereotypes and to initiate an exploration of the effects of sex-role stereotypes on human development. The lesson includes materials and activities which (1) introduce the concept of sex-role stereotypes, (2) present the basic vocabulary for comprehending the sex-role literature, (3) summarize the theories explaining sex-role development, (4) examine arguments supporting the perpetuation of sex roles, and (5) provide a vehicle for students' exploration of the relationship between sex-role stereotypes and their own self-concepts.

OBJECTIVES

1. **To be able to describe the essential characteristics of the male and female sex roles in American society.**
2. **To be able to articulate the difference between gender identity and sex-role assignment.**
3. **To be able to define socialization, sex role, sexism, patriarchy, feminism, and women's studies.**
4. **To be able to explain the following theories of sex-role development:**
   a. **Social learning**
   b. **Psychoanalytic**
   c. **Cognitive developmental**
   d. **Sociological**
   e. **Anthropological**

5. **To be able to discuss three arguments used to justify traditional male and female sex roles:**
   a. **Free will**
   b. **Biology**
   c. **Complementarity**
6. **To be able to explain some effects of sex-role stereotyping on human development.**

FACILITATOR PREPARATION

Read the entries marked with an asterisk in the bibliography for this lesson. Review the objectives and learning activities in this lesson and select those most appropriate for your teaching/learning situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: Pink or Blue: Defining Sex Roles (Objectives 1, 2 and 3)

This exercise is designed to initiate the examination of male and female sex-role expectations by identifying the characteristics associated with each role. The exercise becomes more meaningful when students compare the two stereotypic sex-role descriptions with the characteristics listed as representative of adult mental health. This is an excellent introduction to sex-role stereotyping which can be followed by focusing on the group members' sex-role expectations for themselves and others.

1. Divide the class into three groups. Assign each group one of the following stimulus cues: feminine, masculine, healthy adult.
2. Ask students to list adjectives that they feel have traditionally described their assigned group. The group designated "healthy adult" will have to make value judgments, as they decide which traits best describe a healthy adult (i.e., self-actualizing person, fully functioning person). These adjectives can describe behaviors, appearance, personality traits, attitudes, aptitudes, and occupational pursuits.
3. After the lists are completed, compare the feminine, masculine, and healthy adult adjectives by listing them on the blackboard. Representative discussion questions include:
   a. How are the lists similar?
   b. How are they different?

c. Which of these traits are results of gender identity and which are results of sex-role assignments?

d. What is the difference between the two?

e. Which adjectives describing masculine and feminine do you think are unhealthy?

f. Of those traits considered healthy for one sex, which are also healthy for the other sex? Why or why not?

4. Ask students to read "Sex-Role Stereotypes and Clinical Judgments of Mental Health" (Broverman et al., 1970).

5. Compare the results of the class activity with the findings discussed in the Broverman article.

Related Media: An excellent filmstrip to accompany this activity is "The Labels: Femininity and Masculinity," Part I of the National Education Association Sex-Role Stereotyping Kit. (See Suggested Media Resources.)

Activity II: Baby X: A "Class" Question (Objectives 1 and 2)

1. Ask students to read "Baby X" (Gould, 1972).

2. "Baby X" is the story of a child whose gender identity is known only to the child's parents and doctors. Possible discussion questions are:

   a. How would you have reacted as X's teacher?

   b. What reasons can you give for wanting (or not wanting) your child to play with X?

   c. What do you think of the reaction of the PTA?

   d. How do you think parents would react to teachers who attempt to reduce stereotypic behaviors?

Activity III: Pictures Worth a Thousand Words (Objectives 1 and 2)

To reinforce the discussions from Activities I and II, request that students bring an example of sex-role stereotyping from current media to each class session. A graphic portrayal of sex-role stereotypes can thereby be compiled for a bulletin board or blank wall in the learning space. The expanding display will later function as an excellent resource for the unit on sexism in the mass media.

Related Reading: Pages 30-68 in *Masculine, Feminine or Human* (Chafetz, 1974).

Related Media: "Men and Women, Myths and Stereotypes." (See Suggested Media Resources.)

Activity IV: Definition of Terms (Objective 4)

1. Students should read the "Definition of Terms" reading included with this lesson.
2. Briefly explain the terms; then conduct a group discussion using the questions accompanying each term.

Activity V: The Earth Is Flat: Analyses of Theories (Objectives 5 and 6)

1. Ask students to read "Explanations for Sex-Role Development" (Duberman, 1975) and "Training the Woman to Know Her Place" (Bem and Bem, 1971).
2. Explain the five theories presented in the assigned reading, "Explanations for Sex-Role Development" (Duberman, 1975).
3. Following the explanation, ask members of the group to critically react to the theories.
4. Describe three common arguments which support the perpetuation of differentiated sex roles: (a) free will, (b) biology, and (c) complementarity. These are contained in "Training the Woman to Know Her Place" (Bem and Bem, 1971).

Activity VI: "What If . . .?" (Objective 7)

Ask each student to write a one-page essay entitled, "How My Life Would Have Been Different If I Were the Opposite Sex." Suggest that the students include different life situations they would have experienced and accounts of how they would feel they "should be" acting now. Process this experience in small groups where every student shares the written essay with others.

Activity VII: Review Questions (Objectives 1-6)

1. What is the difference between maleness and masculinity? Femaleness and femininity? What is the difference between gender identity and sex-role assignment?
2. What behaviors are traditionally considered "feminine" in sex-role assignment in Western culture?
3. What behaviors are traditionally considered "masculine" in Western culture?

4. What do each of the following theories contend about sex-role development?
   a. Social learning
   b. Psychoanalytic
   c. Cognitive developmental
   d. Sociological
   e. Anthropological
5. Explain the following common arguments used to justify the perpetuation of sex roles:
   a. Free will
   b. Biology
   c. Complementarity

INTRODUCTION TO SEX-ROLE STEREOTYPING

BIBLIOGRAPHY

* Alta, Pretty. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness.* New York: New American Library, 1972.

* Bem, S. and Bem, D. Training the woman to know her place: The power of a nonconscious ideology. In M. Garskof (Ed.), *Roles women play: Readings toward women's liberation.* Belmont, California: Brooks/Cole Publishing Company, 1971.

* Bem, S.L. Beyond androgyny: Some presumptuous prescriptions for a liberated sexual identity. In C.G. Carney and S.L. McMahon (Eds.), *Exploring contemporary male/female roles.* La Jolla, California: University Associates, 1977.

Booth, A. Sex and social participation. *American Sociological Review,* 1972, *37,* 183-93.

* Boston Women's Health Book Collective. Our changing sense of self. In *Our bodies, ourselves.* New York: Simon and Schuster, 1976.

* Broverman, I.K., Broverman, D.M., Clarkson, P.S., Rosenkrantz, S. and Vogel, S.R. Sex-role stereotypes and clinical judgments of mental health. *Journal of Consulting and Clinical Psychology,* 1970, *34,* 1.

Carney, C.G. and McMahon, S. *Exploring contemporary male/female roles — A facilitator's guide.* La Jolla, California: University Associates, Inc., 1977.

* Chafetz, J.S. *Masculine/feminine or human.* Itasca, Illinois: F.E. Peacock Publishers, 1974.

* Duberman, L. Explanations for sex-role development. *Gender and sex in society.* New York: Praeger Publishers, 1975.

Ellis, L.J. and Bentler, P.M. Traditional sex-determined role standards and sex stereotypes. *Journal of Personality and Social Psychology,* 1973, *25*(1), 28-34.

Freeman, J. The legal basis of the sexual caste system. *Valparaiso University Law Review,* 1971, *5*(2), 203-36.

* Gould, L. X: A fabulous child's story. In D. David and R. Brannon (Eds.), *The forty-nine percent majority.* New York: Addison-Wesley, 1975.

Grams, J. and Waetjen, W. *Sex: Does it make a difference?* N. Scituate, Massachusetts: Duxbury Press, 1975.

Howe, F. Sexual stereotypes start early. *Saturday Review,* October 16, 1971.

Lord, S. Educator, educate her. *Tennessee Education,* 4(3), 1974, 3-8.

King, M. The politics of sexual stereotypes. *The Black Scholar,* 1973, 4-12.

Naffziger, C.C. and Naffziger, K. Development of sex-role stereotypes. *The Family Coordinator,* 1974, *23,* 251-59.

Rush, A. and Mander, A. *Feminism as therapy.* Berkeley: The Bookworks, 1974.

Weitsman, L.J. et al. Sex-role socialization in picture books for preschool children. *American Journal of Sociology,* 1972, *77*(6), 1125-1149.

---

* Basic readings for this lesson.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY IV: DEFINITION OF TERMS

1. *Socialization.* The learning process through which people acquire socially approved behaviors for their roles or places in society. In American culture there are many socializing institutions such as the nuclear family, religion, and the educational system.

   Discussion Questions:

   - When does the child's socialization begin?
   - Which institution do you think has the greatest influence on a newborn child and why?

2. *Role.* A constellation of behaviors associated with a specific position within a culture. Role behavior originates from learned expectations of how people should behave and the consequent rewards from other people. Changing role behavior often breeds conflict between need for approval and fear of loneliness.

   Discussion Questions:

   - What are the different roles you play?
   - What expectations have you learned to associate with each role?

3. *Sex Role.* A particular constellation of behaviors associated with being either male or female. Like all role behavior, male and female sex-role behavior is complementary. In other words, when we talk about woman's role, the complementary man's role is implicit (i.e., what woman isn't, man is). That is why there can be only a limited women's liberation from ascribed sex roles without a men's liberation. As men and women begin to develop an awareness of sex roles, they can begin to focus on self-importance rather than role importance.

   Discussion Questions:

   - How did you first know that you were a "boy" or a "girl"?
   - Where did you learn this information?
   - What behaviors did your family expect of you because of your sex?
   - What significant event in your childhood made it clear to you that certain behaviors were expected of you because you were a little girl or boy?

4. *Sexism.* A belief that the human sexes have a distinctive makeup that determines their respective lives. It is a belief in sex-role stereotypes and it usually involves the notion that one sex is superior to and has the right to rule or have advantage over the other.

   Discussion Questions:

   - Describe some sexist practices that you observe every day.
   - Can you think of any sexist practices that you engage in every day?

5. *Feminism.* A philosophy which (a) stresses the freeing of all people from the restrictions of their culturally defined sex roles and (b) focuses on balancing out the centuries of negation of female energy by the positive assertion and development of it in the world today. It seeks a model of integration rather than the artificial polarities imposed by our culture such as mind/body, work/play, and personal/political. (Rush and Mander, 1974.)

   Discussion Questions:

   - What is the image of a "feminist" as typically depicted in the news media? Define the word "feminism."
   - How do you feel about the term "feminist"?
   - Can you give specific examples from your own life of the arbitrary separation of work and play—the separation of body and mind?

6. *Women's Studies.* An effort to make visible and available to students and teachers a body of knowledge that has been denied to American students in the past. This body of knowledge deals not only with the history, psychology, and sociology of women, but also with the politics of being female in a society where white, middle-class, male dominance has been the rule. Women's studies call for the creation of new courses and the revision of existing courses to encourage the elimination of sex-role stereotyping and to introduce new perspectives related to the changing roles of men and women. (Lord, 1974.)

   Discussion Questions:

   - What are the available women's studies courses on this campus?
   - Can you think of other such courses that are needed?

7. *Patriarchy.* A society in which males dominate the societal institutions and in which male norms for behaviors are more highly valued and rewarded than those behaviors traditionally ascribed for females.

   Discussion Questions:

   - What institutions in Western society are patriarchal?
   - How are these institutions patriarchal?
   - How do you think the patriarchal structures in American society could be changed?

Unit I
Lesson 2

FEMALE SEX ROLES

INTRODUCTION

This lesson examines female socialization in American society with special attention devoted to traditional role expectations, ambivalence, role conflict and achievement.

The existence of clearly defined behavioral norms and expectations for "appropriate" female behavior has been demonstrated in numerous research studies whose subjects include college students, parents, and professional psychologists (Broverman et al., 1970; McKee and Sheriffs, 1957; Kagan, 1971; Neufeld, Langmeyer, and Seeman, 1974). The stereotype of femininity dictates a narrow range of behaviors for females which are usually the opposite of "appropriate" masculine behaviors. Characteristics such as dependence, passivity, subjectivity, intuitiveness, cooperation and nurturance are encouraged in females even though the stereotypic masculine traits of independence, assertion, task orientation, rationality and competitiveness are valued and rewarded by most of society.

The societal expectation that all women should aspire to the traditional roles of wife and mother contributes to the perpetuation of the female sex stereotype. The female role of unpaid homemaker and primary parent usually ensures economic dependence and necessitates supportive, nurturant behaviors. However, this female sex-role stereotype ignores the reality that in 1974, 45% of the adult labor force was female and approximately 40% of these women were married, a fact which illustrates that American women are actually filling a variety of roles.

An achievement-oriented school system and paid employment in the labor force are only two of the many factors contributing to ambivalence and role conflict in many American women who reject their defined sex-role stereotype. Ambivalence results from simultaneously valuing one's feminine identity, qualities, and achievements, while perceiving them as less important, meaningful, or satisfying than those of men (Bardwick and Douvan, 1972). Role conflict results when the demands of the traditional female role clash with other roles in which women engage, especially achievement-oriented roles. Some theorists postulate that adolescent women, finding competition and achievement generally viewed as unfeminine, develop a tendency to avoid success in traditionally masculine achievement situations.

OBJECTIVES

1. **To be able to describe the expectations and behaviors associated with the traditional female role in American society.**
2. **To explore and discuss personal attitudes toward women's roles.**
3. **To be able to define ambivalence and role conflict in women.**
4. **To be able to explain the basic socialization factors which contribute to the development of:**
   a. **Ambivalence in women**
   b. **Role conflict**
   c. **Achievement conflict or the tendency to avoid success**

FACILITATOR PREPARATION

Read entries in the bibliography marked with an asterisk. Review the objectives and learning activities and select those most appropriate for your learning/teaching situation. Assign student readings. The films "Rookie of the Year" and "The Emerging Woman" may be selected to complement this lesson. (See Suggested Media Resources.)

SUGGESTED LEARNING ACTIVITIES

Activity I: Sugar and Spice: The Feminine Stereotype (Objectives 1, 3 and 4)

1. Related reading: "Ambivalence: The Socialization of Women" (Bardwick, 1972); "Toward an Understanding of Achievement-Related Conflicts in Women" (Horner, 1974); "The Roots of Ambivalence in American Women" (Rossi, 1972).
2. Present a mini-lecture on the traditional female role which introduces the concepts of ambivalence, role conflict, and the tendency to avoid success. Supplement this introductory lecture with the filmstrip "Cinderella Is Dead" from the NEA kit on Sex-Role Stereotypes.

Activity II: Exploring Your Attitudes toward Women's Roles
(Objectives 1, 2 and 4)

1. Assign related reading, "Stereotypes and Conceptions of the Female Role" (O'Leary, 1977) and "Psychology Constructs the Female" (Weisstein, 1972). Make copies of the "Attitudes toward Women Scale."
2. Administer the "Attitudes toward Women Scale" by Spence and Helmreich to the class. (Included with this lesson.)
3. After the students have completed the instrument, use the results to facilitate a discussion on female socialization and the changing expectations for the female role.
4. During the class discussion, note topics to which you may want to return in future class sessions.

Activity III: The Fruit of Life—Choices (Objective 4)

1. Administer the "Pear Tree Exercise" to the class. (Included with this lesson.)
2. Use the fishbowl technique to discuss the results. Females should form a circle in the center of the room to process the exercise. Males should form the outer circle and listen to the discussion. Encourage the females to identify the factors which contributed to their career/life choices. Following are suggested discussion questions for facilitating the fishbowl:
   a. What were your earliest career wishes? How have they changed?
   b. When did your plans begin to change?
   c. What caused the change in your plans?
   d. If you abandoned a career plan, was it because of inadequate education, financial support, or other pressures?
   e. What do you like and dislike about your female role as expected by society?
3. Ask the women to react to the concept of the "tendency to avoid success" in relation to their own experiences and expectations. Request that the men remain silent for the first twenty minutes of the discussion.
4. Following the initial sharing, ask the men to react to what has been said about the female experience in this society.

5. Provide time for the entire group to discuss the reactions of both the females and males.
6. Compare the choices of the males and females in the class. Pay particular attention to the choices of homemaker and parent.

Activity IV: Torn Asunder: Role Exploration (Objectives 1, 2 and 4)

1. Assign related reading, "Stereotypes and Conceptions of the Female Role" (O'Leary, 1977) and "Psychology Constructs the Female" (Weisstein, 1972).
2. Distribute the "Role Exploration Exercise" sheet.
3. Provide fifteen minutes for individual work on the worksheet.
4. Encourage class members to discuss their responses.

Activity V: Female: Plus and Minus (Objectives 1, 2 and 4)

1. Ask each class member to list aspects they like most and least about being a woman. Male students may list what they like best or least about women.
2. Collate the students' lists and summarize them on a blackboard so the class can analyze the results. These lists should be summarized separately by sex.

FEMALE SEX ROLES

BIBLIOGRAPHY

* Bardwick, J.M. and Douvan, E. Ambivalence: The socialization of women. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness.* New York: New American Library, 1972.

* Bem, S. and Bem, D. Training the woman to know her place: The power of a nonconscious ideology. In Garskof, M. (Ed.). *Roles women play: Reading toward women's liberation.* Belmont, California: Brooks/Cole Publishing Co., 1971.

Broverman, I.K., Broverman, D.M., Clarkson, F.E., Rosenkrantz, P., and Vogel, S.R. Sex-role stereotypes and clinical judgments of mental health. *Journal of Consulting Psychology,* 1970, *34,* 1-7.

* Horner, M.S. Toward an understanding of achievement-related conflicts in women. In J. Stacey, S. Bereaud and J. Daniels (Eds.), *And Jill came tumbling after: Sexism in American education.* New York: Dell Publishing Co., 1974.

Horner, Matina. The motive to avoid success and changing aspirations of college women. In Bardwick, J.M. (Ed.). *Readings on the psychology of women.* New York: Harper & Row, 1972.

Kagan, J. Acquisition and significance of sex-typing and sex-role identity. In M.L. Hoffman & L.W. Hoffman (Eds.), *Review of child development research.* New York: Russell Sage Foundation, 1964, 137-167.

Kagan, J. *Change and continuity in infancy.* New York: Wiley, 1971.

McKee, J.P., and Sheriffs, A.C. The differential evaluation of males and females. *Journal of Personality,* 1957, *25,* 356-371.

Mednick, M.T., Langri, S.S., and Hoffman, L.W. *Women and achievement.* New York: Halsted Press, 1975.

Neufeld, E., Langmeyer, D., and Seeman, W. Some sex-role stereotypes and personal preferences, 1950 and 1970. *Journal of Personality Assessment,* 1974, *38,* 247-254.

* O'Leary, Virginia E. Stereotypes and conceptions of the female role (Ch. 6). In *Toward understanding women.* Belmont, California: Brooks/Cole Publishing Company, 1977.

Rossi, Alice S. The roots of ambivalence in American women. In Bardwick, J.M. (Ed.). *Readings on the psychology of women.* New York: Harper & Row, 1972.

* Weisstein, N. Psychology constructs the female. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness.* New York: New American Library, 1972.

*Basic readings for this lesson.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY II: ATTITUDES TOWARD WOMEN SCALE * — WORKSHEETS

The statements listed below describe commonly held attitudes toward the role of women in society. There are no right or wrong answers, only opinions. You are asked to express your feelings about each statement. Please respond to every item. Use the following scale to indicate your opinion:

(A) Agree strongly
(B) Agree mildly
(C) Disagree mildly
(D) Disagree strongly

_____ 1. Swearing and obscenity are more repulsive in the speech of women than of men.

_____ 2. Women should take increasing responsibility for leadership in solving the intellectual and social problems of the day.

_____ 3. Both husband and wife should be allowed the same grounds for divorce.

_____ 4. Telling dirty jokes should be mostly a masculine prerogative.

_____ 5. Intoxication among women is worse than intoxication among men.

_____ 6. Under modern economic conditions with women being active outside the home, men should share in household tasks such as washing dishes and doing the laundry.

_____ 7. It is insulting to women to have the "obey" clause remain in the marriage service.

_____ 8. There should be a strict merit system in job appointment and promotion without regard to sex.

_____ 9. A woman should be as free as a man to propose marriage.

_____ 10. Women should worry less about their rights and more about becoming good wives and mothers.

_____ 11. Women earning as much as their dates should bear equally the expense when they go out together.

_____ 12. Women should assume their rightful place in business and all professions along with men.

_____ 13. A woman should not expect to go to exactly the same places or to have quite the same freedom of action as a man.

_____ 14. Sons of a family should be given more encouragement to go to college than daughters.

_____ 15. It is ridiculous for a woman to run a locomotive and for a man to darn socks.

_____ 16. In general, the father should have greater authority than the mother in bringing up children.

---

* Questionnaire developed by Janet T. Spence and Robert Helmreich, The University of Texas-Austin. Reprinted by permission.

_____ 17. Women should be encouraged not to become sexually intimate with anyone before marriage — even with their fiances.

_____ 18. The husband should not be favored by law over the wife in the disposal of family property or income.

_____ 19. Women should be concerned with their duties of childbearing and house tending rather than with desires for professional and business careers.

_____ 20. The intellectual leadership of a community should be largely in the hands of men.

_____ 21. Economic and social freedom is worth far more to women than acceptance of the ideal of femininity which has been set up by men.

_____ 22. On the average women should be regarded as less capable of contributing to economic production than men.

_____ 23. There are many jobs in which men should be given preference over women in being hired or promoted.

_____ 24. Women should be given equal opportunity with men for apprenticeship in various trades.

_____ 25. The modern girl is entitled to the same freedom from regulation and control that is given to the modern boy.

ACTIVITY III: THE PEAR TREE EXERCISE

Introduction

In *The Bell Jar,* Sylvia Plath discusses her experiences as a woman related to decision making. As an achievement-oriented and highly intelligent female, she experienced ambivalence when trying to decide whether to pursue life styles and career directions which were societally defined as atypical for women.

Sylvia Plath saw a parallel between her attempts at deciding on a life direction and her attempts at selecting a pear from a delicious assortment on a tree. The choices of pears appeared to be equally attractive, and she found herself unable to select just one. While she was trying to decide, the pears were ripening, and eventually they began falling from the tree. Before long, all the pears but one had fallen. The pear that remained was her only alternative, and, in reality, it was not a choice at all.

The ambivalent feelings expressed by Plath are similar to the feelings many women experience when sorting through life decisions. If their goals and interests do not coincide with what society views as appropriate for women, ambivalence results. Consequently, career/life decisions are made, not in a knowledgeable, active, purposeful manner, but rather through an ambivalent and indirect process.

Directions:

1. Write in each pear a career choice about which you fantasized in elementary school, high school, or college.
2. Write underneath each career choice the reason why you did not pursue that career field.
3. Write the career direction you are currently pursuing in the trunk of the tree.

ACTIVITY IV: ROLE EXPLORATION EXERCISE

The Traditional Homemaker Role

Instructions: List in the appropriate columns what you feel to be the advantages and disadvantages of pursuing only the traditional homemaker role for women.

Advantages	Disadvantages
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

The Career Woman Role

Instructions: List in the appropriate columns what you feel to be the advantages and disadvantages of pursuing only the career woman role.

Advantages	Disadvantages
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

Multiple Roles

Instructions: Imagine that a woman is pursuing a paid career *and* filling the role of homemaker. List the conflicts that might occur between the expectations of the two roles.

1.
2.
3.
4.
5.

Unit I
Lesson 3

MALE SEX ROLES

INTRODUCTION

Patriarchal cultures accord males greater access to positions of power, privilege and prestige than females. In order to capitalize on this opportunity, however, a male must conform to the traditional male sex role. Researchers have identified the characteristics of this role which include independence, aggression, innovativeness, activity, objectivity, courage, rationality, confidence, strength and emotional restraint (Farrell, 1975; Fasteau, 1974).

Caravan and Haskell (1977) synthesize these traits into a phenomenon described in "The Great American Male Stereotype." This article portrays the ideal American male as one who is professionally successful, financially productive, sexually attractive, physically active, and mentally aware of business, economics, politics, and his own professional goals. Few men can achieve the "Great American Male Stereotype," although many invest considerable time and energy laboring towards this goal. Caravan and Haskell contend that the stereotype affects every American, regardless of economic status, ethnic origin, or job status; and that it pervades all aspects of American life.

The purposes of this lesson are to (1) analyze the male sex role, (2) determine its effect on male development, (3) explore implications of the male stereotype for holistic human development, and (4) explore the societal impact of the male sex role.

OBJECTIVES

1. **To be able to describe the behaviors which society has traditionally reinforced for males.**
2. **To be able to explain some implications of the traditional male sex role for healthy human development.**
3. **To be able to describe several ways that the traditional male sex role has affected your life.**
4. **To be able to explain how three societal institutions reflect characteristics of the traditional male role.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Review the objectives and learning activities and select those appropriate for your learning/teaching situation. Assign student readings.

Related Media available which address male sex roles are the filmstrip, "Masculinity," and the film, "Men's Lives." These are described in the Suggested Media Resources and may be selected to complement these activities.

SUGGESTED LEARNING ACTIVITIES

Activity I: The Masculine Mystique (Objectives 1 and 2)

1. Assign related reading, *"The Male Sex Role: Our Culture's Blueprint of Manhood, and What It's Done for Us Lately,"* and Chapters 1, 2, 3 and 4 in *The Forty-Nine Percent Majority* (David and Brannon, 1976).
2. Provide students the opportunity to respond to the "Masculine Mystique Worksheet." (Included with this lesson.)
3. Use the fishbowl technique, males in the center, to process the exercise. This worksheet also effectively assists females in exploring the difference between their own learned behaviors and those prescribed for males in our society.
4. Examine the relationship between each trait listed on the worksheet and healthy human functioning.

Activity II: My Male Sex Role—and Ours (Objectives 1, 2 and 3)

1. Assign related reading, Chapter 5 in *The Forty-Nine Percent Majority* (David and Brannon, 1976).
2. Ask the males in the group to form a "fishbowl" and the females to form an outer circle and observe.
3. Allow 20-30 minutes for the males to relate the assigned reading, Chapter 5 of *The Forty-Nine Percent Majority*, to their own experiences.
4. Open the discussion to all group members.
5. Questions to help focus this activity include:
   a. Were you ever labeled a "sissy"?
   b. What did your father teach you about "being a man"?

c. What do you like most about your father? Dislike?

d. What do you remember about your early physical education experiences?

e. As a child, did you learn to fight?

f. When growing up, in what competitive area did you feel most comfortable?

g. What were some of your early experiences with girls?

Activity III: Deactivating the Great American Male Stereotype (Objective 2)

1. Assign related reading, "The Great American Male Stereotype" (Caravan and Haskell, 1977).
2. After reading "The Great American Male Stereotype" (Caravan and Haskell, 1977), facilitate a group exploration of the costs and benefits of pursuing the stereotype.
3. Discuss some alternative life styles and their advantages and disadvantages.

Activity IV: The Mirrors of Maleness: Society's Structures (Objective 4)

1. Divide the class into six small groups.
2. Assign each group one of the following American institutions:
   a. Politics
   b. Religion
   c. The arts
   d. Education
   e. Business
   f. Government
3. Ask each group to discuss how the institution reflects the Great American Male Stereotype.
4. Ask a reporter from each group to share conclusions of the small group discussion with the class.

Activity V: Review Questions (Objectives 1-4)

1. What behaviors and characteristics comprise the traditional male sex role?
2. What behaviors are reinforced by athletic activities for young males?
3. Why has the stereotypic male role been considered the "norm" for mental health in society?
4. What effect(s) do you think traditional male sex-role socialization has on interpersonal relationships?

MALE SEX ROLES

BIBLIOGRAPHY

Brenton, M. *The American male.* New York: Fawcett, 1966.

Bucher, G.R. *Straight/white/male.* New York: Fortress Press, 1975.

* Caravan, P. and Haskell, J. The great American male stereotype. In C. Carrey and S.L. McMahon (Eds.), *Exploring contemporary male/female roles: A facilitator's guide.* La Jolla; University Associates, 1977.

* David, D.S. and Brannon, R. (Eds.). *The forty-nine percent majority: The male sex role.* Reading, Massachusetts: Addison-Wesley Publishing Co., 1976.

Farrell, W. *The liberated man.* New York: Random House, 1975.

Fast, J. The predator with a brain: How men see themselves. In J. Fast, *The incompatibility of men and women and how to overcome it.* New York: Avon Books, 1972.

* Fasteau, M.F. *The male machine.* New York: McGraw-Hill, 1974.

Hannerz, U. Growing up male. In U. Hannerz, *Soulside.* New York: Columbia University Press, 1971.

Korda, M. *Male chauvinism.* New York: Random House, 1972.

Luce, R.A., Jr. From here to robot: Masculinity in American stereotype and reality. *Psychoanalytic Review,* 1967, *54,* 601-30.

Nelson, R.C. and Segrist, A.E. Issues and dialogue: Boys as persons. *Elementary School Guidance and Counseling,* 1973, *8*(2), 120-25.

* Nichols, J. *Men's liberation: A new definition of masculinity.* Baltimore: Penguin, 1974.

Petras, J. (Ed.). *Sex: Male, gender—masculine.* New York: Alfred Publishing Co., 1975.

* Pleck, J. and Sawyer, J. (Eds.). *Men and masculinity.* Englewood Cliffs: Prentice Hall, 1974.

Snodgrass, J. *For men against sexism.* New York: Times Change Press, 1977.

Steinem, G. The myth of masculine mystique. *International Education,* 1972, *1,* 30-35.

Toby, J. Violence and the masculine ideal: Some qualitative data. *The Annals,* 1966, *36*(4), 19-27.

* Basic readings for this lesson.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY I: MALE MYSTIQUE—WORKSHEET

In 1972, Dr. Inge Broverman and her co-workers surveyed more than 600 men and 380 women, married and single, ranging in age from seventeen to sixty, and in education from elementary school to advanced graduate degrees, and including members of all major religions. The data was tabulated separately for groups based on each of these characteristics with statistically identical results. Regardless of age, sex, religion, education, and marital status, Americans agreed that men typically display the behavior listed below.

Please rate yourself in Column 1 according to how you see yourself in relation to the behaviors listed. In Column 2 rate yourself according to how you feel that others who know you well would rate you.

Use the following rating scale to mark your answers:

(A) Very much like me
(B) Slightly like me
(C) Not like me

	Column 1 (Self-perception)	Column 2 (Public Image)
Very aggressive		
Very independent		
Not at all emotional		
Almost always hide emotions		
Very objective		
Not at all easily influenced		
Very dominant		
Like math and science very much		
Not at all excitable in a minor crisis		
Very active		
Very competitive		
Very logical		
Very worldly		
Very skilled in business		
Very direct		
Know the ways of the world		
Feelings not easily hurt		
Never cry		
Almost always act as a leader		

Very self-confident	____	____
Not at all uncomfortable about being aggressive	____	____
Very ambitious	____	____
Easily able to separate feelings from ideas	____	____
Not at all dependent	____	____
Never conceited about appearance	____	____
Think men are always superior to women	____	____
Talk freely about sex with men	____	____
Not at all talkative	____	____
Very blunt	____	____
Very rough	____	____
Not at all aware of feelings of others	____	____
Not at all religious	____	____
Not at all interested in my own appearance	____	____
Very sloppy in habits	____	____
Very loud	____	____
Very little need for security	____	____
Do not enjoy art and literature at all	____	____
Do not express tender feelings easily	____	____
Use very harsh language	____	____

In analyzing your responses, the more A's you assign yourself, the more you perceive yourself as conforming to the "masculinity" image. The more C's you assign yourself, the more you differ from the "masculinity" image.

Unit I
Lesson 4

SEX DIFFERENCES AND ANDROGYNY

INTRODUCTION

The "biological argument" for the maintenance of sex-role stereotypes is based upon one primary assumption: that males and females are distinctly different, not only in regard to secondary sex characteristics, but also in regard to behaviors, abilities, motivations and aspirations. While the biological differences between the sexes are obvious and universally accepted, the psychological differences have been subjects of perpetual controversy. Eleanor Maccoby and Carol Jacklin (1974) reviewed 1,400 studies investigating psychological differences and concluded that only four psychological sex differences are supported by empirical data.

Professional journals prefer to publish research which reports only statistically significant *differences* between or among important variables. Consequently, research delineating similarities or *no differences* between males and females is not easily accessible. Sandra Bem, a pioneering social psychologist in the area of androgyny, has reviewed research on cross-sex-typing (i.e., females who exhibit some "masculine" traits, and males who exhibit some "feminine" traits) and concludes that some cross-sex-typing is desirable for "fully effective and healthy human functioning" (Bem, 1977).

Because the issue of innate sex differences is basic to an examination of sex roles, this lesson provides information and activities through which students can achieve the following: (1) examine the facts and myths of biological sex differences, (2) explore the distinctions between statistical and practical significance for making decisions or formulating policies, (3) differentiate between sex-role identity and gender identity, and (4) investigate the concept of psychological androgyny.

OBJECTIVES

1. **To be able to discuss and critique conclusions of the research which has investigated the following commonly accepted differences between the sexes:**
   a. **Males are more aggressive than females.**
   b. **Girls have greater verbal ability than boys.**

c. **Boys excel in visual spatial ability.**

d. **Boys excel in mathematical ability.**

2. **To be able to identify and critically analyze eight popular myths about sex differences.**

   a. **Girls are more social than boys.**

   b. **Girls are more suggestible than boys.**

   c. **Girls have lower self-esteem than boys.**

   d. **Girls lack motivation to achieve.**

   e. **Girls are better at rote learning and simple repetitive tasks. Boys are better at high-level tasks that require them to inhibit previously learned responses.**

   f. **Boys are more "analytic" than girls.**

   g. **Girls are more affected by heredity; boys by environment.**

   h. **Girls are auditory; boys visual.**

3. **To be able to explain the statistical foundation for the statement, "The differences within each sex are greater than the differences between the sexes" and to discuss the practical implications of this fact.**

4. **To be able to distinguish between sex-role identity and gender identity.**

5. **To be able to define androgyny and provide an example of an androgynous personality.**

FACILITATOR PREPARATION

Read the entries marked with an asterisk in the bibliography for this lesson. Review the objectives and learning activities in this lesson and select those most appropriate for your teaching/learning situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: What Is Difference? (Objectives 1 and 3)

1. Assign related reading: "What We Know and Don't Know about Sex Differences" (Maccoby and Jacklin, 1974).

2. Prepare a lecture summarizing the research on sex differences and androgyny which corresponds to the conclusions of Maccoby and Jacklin. Prepare a transparency of the "Sex Difference Graph" and have an overhead projector available.

3. Write on a blackboard the sex differences reported in the Maccoby and Jacklin article, "What We Know and Don't Know about Sex Differences"(1974) and present research data which support each of these differences.

4. Ask class members to share personal observations that contradict each asserted difference.

5. Present the graph included in this lesson which illustrates the fallacy of using statistical averages for drawing conclusions about any individual case. Use examples generated in Step #2 of this activity to emphasize the point.

6. To dramatically illustrate the fallacy of generalizing from statistical averages, ask class members to line up by height. The tall people should be at one end of the line, and the short people should be at the other end. Noting the distribution of males and females in this line, discuss these questions:

   a. If we know that males are, on the average, taller than females, what can we conclude about a person's height if all we know is the person's sex?

   b. How should we use this information on average sex differences in height for formulating policies or making decisions (i.e., the height of the goal in girls' basketball or the height of the sink in the boys' bathroom)?

Activity II: The Mire of Myths (Objective 2)

1. Assign related reading: "What We Know and Don't Know about Sex Differences" (Maccoby and Jacklin, 1974).
2. Ask the class to form four groups and request that each group select a spokesperson.
3. Assign each group two myths addressed in the Maccoby and Jacklin article.
4. Ask each group to list rationales for the creation and perpetuation of these myths.
5. Ask each group to share with the class the ideas generated by their small group discussion.

Activity III: Masculine, Feminine or Human? (Objective 4)

1. Assign related reading: "Beyond Androgyny: Some Presumptuous Prescriptions for a Liberated Sexual Identity" (Bem, 1977); chapter 6, "Conclusion: Masculine, Feminine or Human?" pages 199-232 (Chafetz, 1974).
2. Ask a volunteer to explain the concept of sex-role identity as defined in Sandra Bem's paper, "Beyond Androgyny: Some Presumptuous Prescriptions for a Liberated Sexual Identity."
3. Ask a volunteer to explain the concept of gender identity as defined in this same paper.
4. Ask each class member to enumerate several characteristics representing their own gender and sex-role identities.
5. Create a composite list of characteristics for both of these categories and write them on the blackboard. Discuss particular items on the lists.

Activity IV: The Androgynous Me (Objective 5)

1. Assign related reading: "Beyond Androgyny: Some Presumptuous Prescriptions for a Liberated Sexual Identity" (Bem, 1977); chapter 6, "Conclusion: Masculine, Feminine or Human?" pages 199-232 (Chafetz, 1974).

2. Divide the class into small groups and ask each group to select a spokesperson.
3. Ask each small group to identify one person whom they believe to be an androgynous personality and to identify the personality traits or life experiences which substantiate their choice (i.e., Joan of Arc, Margaret Mead, Jesus, Albert Schweitzer).
4. Ask the spokesperson for each group to summarize the characteristics of the androgynous personalities.
5. From the groups' reports on these androgynous personalities, identify the basic characteristics which compose androgyny.
6. Finally, ask each student to write responses to the following open-ended statements:
   a. "I am androgynous when I . . ."
   b. "I am not androgynous when I . . ."

Activity V: An Rx for Holistic Development: Androgyny (Objective 5)

1. Assign related reading, "What We Know and Don't Know about Sex Differences" (Maccoby and Jacklin, 1974).
2. Engage the class in a discussion of androgyny and human health. The following questions may help stimulate this discussion:
   a. Which characteristics of an androgynous personality represent a positive model of healthy human development?
   b. Do any characteristics of an androgynous personality represent negative aspects of healthy human development? If so, which ones and why?
   c. If a person wishes to become more androgynous, what are some strategies for achieving this goal?
   d. What would androgynous child rearing be like? Could this be achieved in the United States today? Why or why not?
   e. How would androgynous child rearing affect the development of "maleness" or "femaleness" (i.e., gender identity)? masculinity or femininity?
   f. What is Sandra Bem's "presumptuous prescription"?

Activity VI: Review Questions (Objectives 1-5)

Conduct a class discussion using the following review questions:

1. What are four commonly accepted differences between the sexes? How would you use this information for making decisions or formulating policies? What are some reasons which might account for sex differences occurring on these four variables?
2. What are eight popular myths about sex differences?
3. How would you explain the statement, "Differences within the sexes are greater than between the sexes"?
4. Distinguish between "sex-role identity" and "gender identity."
5. What is an androgynous personality? Give an example of someone you know or have read about whom you consider to be androgynous; explain why.

SEX DIFFERENCES AND ANDROGYNY

BIBLIOGRAPHY

*Bem, S.L. Beyond androgyny: Some presumptuous prescriptions for a liberated sexual identity. In C.G. Carney and S.L. McMahon (Eds.), *Exploring contemporary male/female roles.* La Jolla: University Associates, 1977.

The author provides a conceptual model of mental health that is not tied to culturally defined ideas about masculinity and femininity.

* Chafetz, J.S. *Masculine/feminine or human.* Itasca, Illinois: F.E. Peacock Press, 1974.

This concluding chapter provides an historical analysis of sex-role socialization and suggestions for a better society.

* Condry, J. and Condry, S. Sex differences: A study of the eye of the beholder. *Child Development,* 1976, *47,* 812-19.

The results of this study suggest a healthy caution be exercised in interpreting studies of sex differences obtained by observers who know the sex of the child being rated.

Hutt, C. *Males and females.* New York: Penguin, 1972.

An in-depth analysis of the biological explanation for sex differences. The author contends that an unfortunate consequence of "certain social movements" is a tendency to ignore evidence that some human sex differences may be of biological origin.

Maccoby, E. (Ed.). *The development of sex differences.* Stanford: Stanford University Press, 1966.

A comprehensive discussion and review of sex-difference research conducted between 1918 and 1964. The volume includes an annotated bibliography of the research and a classified summary of behavioral variables for which differences have been reported. A shortcoming of this volume is that only research reporting differences are cited in the summary table.

* Maccoby, E. and Jacklin, C.N. *The psychology of sex differences.* Stanford: Stanford University Press, 1974.

The most complete systematic analysis of the sex difference and similarity research available. This volume contains an annotated bibliography of over 1,400 research studies conducted since 1965, including studies revealing no differences between the sexes.

* Maccoby, E. and Jacklin, C.N. What we know and don't know about sex differences. *Psychology Today,* 1974, *7,* 109-12.

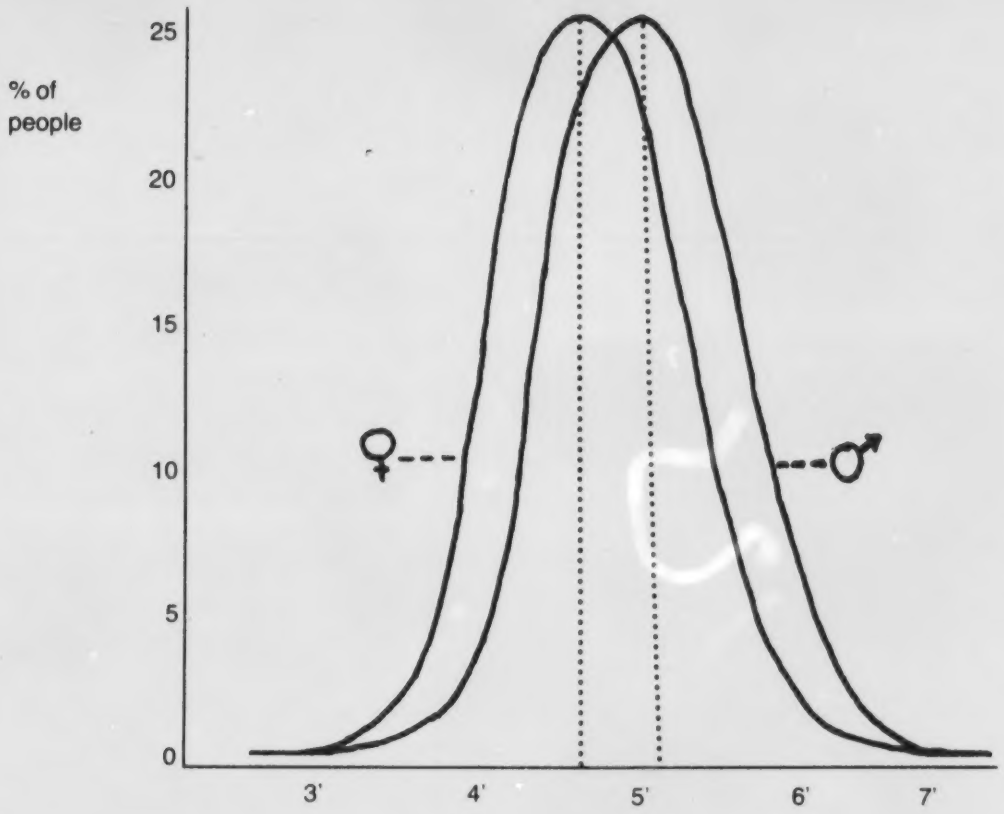
---

* Basic readings for this lesson.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY I: SEX DIFFERENCE GRAPH

Overlapping normal curves of height distribution



Note: All numbers in this example are hypothetical.

On almost all variables, variance within a same-sex group is greater than variance between the sexes. In other words, average or mean group differences between the sexes reveal nothing about behaviors of individual women or men.

UNIT II

EXAMINING SEX ROLES ACROSS CULTURES

Unit II
Lesson 5

SEX ROLES ACROSS CULTURES

INTRODUCTION

An examination of sex roles in different cultures provides insight into the relativity of sex roles and dispels the notion that the behaviors expected of males and females in American culture are innate. Margaret Mead, Beatrice and John Whiting, and Nancy Chodorow have made significant contributions to cross-cultural sex-role research.

Margaret Mead conducted pioneering research on sex roles in the societies of Baili, Somo, Arapesh and Manus (1935, 1949). In her studies, she identifies three societies in which sex roles are dramatically different. These are: the Arapesh, where both men and women are gentle and passive; the Mundugumor, where both men and women are hostile and aggressive, and the Tchambuli, where the women attend to business affairs while men groom, pursue artistic endeavors and engage in village "small talk." Dr. Mead's research also demonstrates that in some cultures, expectations for behaviors are based more on age and status than on sex (Mead, 1949).

Beatrice and John Whiting examined child care practices and children's behaviors in six cultures. They identified two behavioral patterns: (1) egoistic, characterized by attention seeking and dominance (typically masculine) and (2) altruistic, characterized by offering help and providing support (typically feminine). Children's behaviors were predominantly altruistic (93 percent, 82 percent and 70 percent) in three societies, and predominantly egoistic (96 percent, 79 percent and 67 percent) in the other three. The researchers concluded that societies can be categorized as altruistic (feminine) or egoistic (masculine) depending on the modal behavior patterns encouraged in children. These results further support the hypothesis that behavioral sex differences are culturally determined (Whiting and Whiting, 1975).

Nancy Chodorow analyzed the antecedents of "feminine nature" across cultures. She states that in most societies, a man's identity is predicated upon his ability to perform, while a woman's identity is related to her capacity to reproduce. She further argues that whatever attributes are characteristic of women and men in a particular society, the male attributes are awarded superior status.

> *The universal, and not just sexually defined "superiority" of men and masculinity in the "important" realms of the culture means that women get trained partially for traditional feminine roles (child rearing, housekeeping) and personality (passivity, compliance, "goodness"); at the same time in school they are taught goals of achievement and success, and it is made clear to them that their other (feminine) role and its values are less desirable, less highly valued, in the progress of humanity and the world.* (Chodorow, 1972).

The purposes of the lesson are (1) to examine the cultural specificity of sex roles, (2) to identify prevailing attitudes toward male and female roles, and (3) to examine personal philosophies concerning sex roles.

OBJECTIVES

1. **To be able to describe how identical behaviors are perceived as appropriate or inappropriate depending upon the cultural context.**
2. **To be able to give examples from three societies in which male and female roles are different from those of American society.**
3. **To be able to discuss the implications of cross-cultural studies for the biological argument that men and women are innately different.**

FACILITATOR PREPARATION

Read the bibliographical entries marked with an asterisk. Select the objectives and activities most appropriate for your learning/teaching situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: Crossing Cultures (Objectives 1, 2 and 3)

1. Assign related reading: Chapter 1 in *Masculine, Feminine or Human.* (Chafetz, 1974); "Being and Doing: A Cross-Cultural Examination of the Socialization of Males and Females" (Chodorow, 1972); "Women in Other Cultures" (Leavitt, 1972).

2. Ask the class to enumerate tasks or behaviors males typically perform in American society.
3. Repeat the same procedure for females.
4. Ask the class to present examples from other cultures where these behaviors and tasks are performed by the opposite sex.

   Note: A more personal approach to this activity would be to request each group member to state one task which he or she performs on a regular basis which is gender-related in American society. After each response, let class members share examples from other cultures in which that task is typically assigned to males or females.
5. Facilitate a discussion on the assigned readings. Stimulus questions could include:
   a. Why does Chodorow use the words "being" and "doing" to describe female and male roles?
   b. Which behaviors across cultures are most highly rewarded?
   c. What do cross-cultural analyses reveal about male and female roles?
   d. What historical influences do you feel have affected sex-role socialization in contemporary American society?
   e. What changes in the technological/economic structure of American society have eroded traditional sex roles?
   f. Why does social change always lag behind technological change?

Activity II: But I'm Happy the Way I Am (Objectives 1, 2 and 3)

(Note: This exercise is designed as a sequel to Activity I.)

1. Provide 15 minutes for each student to respond to the following statement: "There should/should not be tasks and behaviors assigned on the basis of gender because . . ."
2. Ask the class to divide into sex-segregated groups.
3. Allow time for each person to share her/his answer. Encourage individuals to voice agreements or disagreements with opinions that are presented.
4. Ask the class to form one large group and react to this exercise.

Activity III: Questions and Answers (Objectives 1, 2 and 3)

1. Assign related reading: Chapter 1 in *Masculine, Feminine or Human.* (Chafetz, 1974); "Being and Doing: A Cross-Cultural Examination of the Socialization of Males and Females" (Chodorow, 1972); "Women in Other Cultures" (Leavitt, 1972).
2. Divide the class into four groups. Request each group to list the essential questions which the assigned readings addressed about cross-cultural sex roles.
3. Collect the questions and begin reading them aloud to the class. Any student who is confused or uncertain regarding answers to any question should request that another class member answer that question. This process will provide a review of the materials without investing time on concepts which students already comprehend.

Activity IV: Review Questions (Objectives 1, 2 and 3)

1. Why are behaviors perceived as appropriate or inappropriate within the context of cultural settings?
2. Give examples from three societies where socially accepted roles for females and males differ from those in American society.
3. What are the implications of cross-cultural studies for the belief that sex roles are innate human behaviors?
4. Explain Chodorow's statement that the female identity is ascribed through simply "being," whereas the masculine identity is achieved through "doing."

SEX ROLES ACROSS CULTURES

BIBLIOGRAPHY

Barry, H. et al. A cross-cultural survey of some sex differences in socialization. *Journal of Abnormal and Social Psychology,* 1957, *55*(3).

Brugger, W. The male (and female) in Chinese society. *Impact of Science on Society,* 1971, *21*(1), 5-19.

* Chafetz, J. *Masculine, feminine or human.* Itasca, Illinois: F.E. Peacock Publishers, 1974.

* Chodorow, N. Being and doing: A cross-cultural examination of the socialization of males and females. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness.* New York: Basic Books, Inc., 1972.

Fujitomi, I. and Wong, D. The new Asian-American woman. In S. Cox (Ed.), *Female psychology: The emerging self.* Chicago: Science Research Associates, Inc., 1976.

* Hacker, H.M. Gender roles from a cross-cultural perspective. In L. Duberman (Ed.), *Sex and gender in society.* New York: Praeger, 1975.

Komarovsky, M. Cultural contradictions and sex roles: The masculine case. *American Journal of Sociology,* 1973, *78*(4), 873-84.

* Leavitt, R.R. Women in other cultures. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness.* New York: Basic Books, 1972.

Levine, D.N. The concept of masculinity in Ethiopian culture. *International Journal of Social Psychiatry,* 1966, *12,* 17-23.

Mead, M. *Coming of age in Samoa.* New York: William Morrow, 1939.

Mead, M. *Male and female.* New York: Dell Publishing, 1949.

Mead, M. *Sex and temperament.* New York: William Morrow and Co., Inc., 1935.

Neito-Gomez, A. Heritage of La Hembra. In S. Cox (Ed.), *Female psychology: The emerging self.* Chicago: Science Research Associates, Inc., 1976.

Smedley, A. *Portraits of Chinese women in revolution.* Old Westbury, New York: The Feminist Press, 1977.

Whiting, B.B. and Whiting, J.W.M. *Children in six cultures: A psychocultural analysis.* Cambridge: Harvard University Press, 1975.

---

*Basic readings for this lesson.

Unit II
Lesson 6

BLACK SEX ROLES IN AMERICA

INTRODUCTION

This lesson focuses on sex roles among Black people. It is designed to examine sex-role socialization in the Black family, to provide a critique of current sex-role research as it applies to the Black experience, and to compare and contrast the Black/white sex-role socialization pattern.

OBJECTIVES

1. **To be able to list four weaknesses in the application of current sex-role research to Black people.**
2. **To be able to discuss the relationship of sex roles and family organization, using the terms "matriarchy," "patriarchy" and "sexism."**
3. **To be able to identify some similarities and differences in the black/white sex-role socialization pattern.**

FACILITATOR PREPARATION

Read entries in the bibliography marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings. The Scott article, "A Critical Overview of Sex-Roles Research in Black Families" (included with this lesson), is required reading for all activities.

SUGGESTED LEARNING ACTIVITIES

Activity I: Evaluating the Research (Objective 1)

1. In the article, "A Critical Overview of Sex-Roles Research in Black Families," included with this lesson, Scott cites several studies related to each of the five criticisms she identifies for early Black sex-role research. Assign each of these studies to a student or team of students.

2. Ask the students to review their assigned research study and evaluate it, using Scott's criticisms as guidelines.
3. Ask students to share their evaluations with the class.

Activity II: Sex Roles and Family Organization Are Related (Objective 2)

1. Ask students to examine "Basic Terms," included with this lesson.
2. Facilitate a discussion, using the following stimulus questions:
   a. What would be the male and female sex roles in a patriarchy?
   b. What society can you cite as an example of a patriarchy? Describe the sex roles of that society.
   c. What would be the male and female sex roles in a matriarchy? Cite a society which is a matriarchy and describe the male/female roles in that society.
   d. How are the terms "matriarchy," "patriarchy" and "sexism" related?
   e. What other types of family organization are possible?
   f. What family model do you believe is most conducive to healthy human development? Support your answer.

Activity III: Afro-American and Euro-American Sex-Role Patterns (Objective 3)

1. Assign Lewis article, "The Black Family: Socialization and Sex Roles." Ask students to examine the related activity sheet included with this lesson.
2. Divide the class into three groups.
3. Assign one group the task of substantiating with examples the thesis of two separated patterns which is suggested by Lewis.
4. Ask the second group to criticize Lewis's position.
5. Ask the third group to develop an alternative analysis of Black/white sex-role patterns.
6. Ask each group to share their conclusions with the class.

BLACK SEX ROLES IN AMERICA

BIBLIOGRAPHY

Aschenbrenner, J. *Lifelines: Black families in Chicago.* New York: Holt, Rinehart and Winston, 1975.

Axelson, L. The working wife: Differences in perception among Negro and white males. *Journal of Marriage and the Family,* 1970, *32,* 457-64.

Bambara, T. How Black women educate each other. *Sexual Behavior,* 1972, *2,* 12-13.

Baumrind, D. An exploratory study of socialization effects on Black children: Some Black-white comparisons. *Child Development,* 1972, *43,* 261-67.

Billingsley, A. Black families and white social science. *Journal of Social Issues,* 1970, *26*(3), 127-142.

Black Women's Community Development Foundation. *Mental and physical health problems of Black women.* Washington, D.C.: Black Women's Community Development Foundation, 1976.

Blassingame, J. *The slave community: Plantation life in the antebellum community.* New York: Oxford University Press, 1972.

Boanes, P. Some notes on a conceptual framework in the study of women's history. Paper presented at the annual meeting of the Association for the Study of Afro-American Life and History, Atlanta, 1975.

Bracey, J., Meier, A. and Rudwick (Eds.). *Black matriarchy: Myth or reality?* Belmont, California: Wadsworth, 1971.

Braxton, B. *Women, sex and race: A realistic view of sexism and racism.* Washington, D.C.: Verta Press, 1973.

Cade, T. *The Black woman: An anthology.* New York: Signet, 1970.

*Chisholm, S. Racism and anti-feminism. *The Black Scholar,* 1970, 40-45.

Clarke, J. Family structure and political socialization among urban Black children. *American Journal of Political Science,* 1973, *17,* 302-15.

Comer, J. *The Black family: An adaptive perspective.* New Haven: Child Study Center, Yale University, 1970.

D'Andrade, R. *Father absence and cross-sex identification.* Unpublished doctoral dissertation, Harvard University, 1962.

*David, A. Self-concept and mother concept in Black and white preschool children. *Child Psychiatry and Human Development,* 1973, *4*(1), 30-43.

Davis, L. *The Black family in urban areas in the United States.* Monticello, Illinois: Council of Planning Librarians, 1975.

Davis, L. *The Black woman in American society: A selected annotated bibliography.* Boston: G.K. Hall and Co., 1975.

---

*Basic readings for this lesson. Bibliography from article by Patricia Bell Scott (included with this lesson).

Davis, L. *Black women in the cities.* Monticello, Illinois: Council of Planning Librarians, 1975.

Dodson, J. *To define Black womanhood.* Atlanta: Institute of the Black world, 1971.

DuBois, W. *The Negro American family.* Cambridge: Massachusetts Institute of Technology, 1970 (reprint of 1909 edition).

Dunmore, C. *Black children and their families: A bibliography.* San Francisco: R and E Research Associates, 1976.

Edwards, H. Black Muslim and Negro Christian family relationships. *Journal of Marriage and the Family,* 1968, *30,* 604-11.

Frazier, E. *The Negro in the United States.* Chicago: University of Chicago Press, 1939.

Freeman, H., Schockett, M. and Freeman, E. The effects of gender and race on sex-role preferences of fifth-grade children. *The Journal of Social Psychology,* 1975, *95,* 105-108.

Gary L. *Social research and the Black community.* Washington, D.C.: Institute for Urban Affairs and Research, 1974.

Genovese, E. The slave family, women—A reassessment of matriarchy, emasculation, weakness. *Southern Voices,* 1974, *1,* 9-16.

Gentry, W. Biracial aggression: The effect of verbal attack and sex of victim. *Journal of Social Psychology,* 1973, *88,* 75-82.

*Gonzalez, N. Toward a definition of matrifocality. In N. Whitten and J. Szwed (Eds.), *Afro-American anthropology.* New York: Free Press, 1970.

Goode, W. *The family.* Englewood Cliffs, New Jersey: Prentice Hall, 1964.

Greene, C. *Seventy soul secrets of Sapphire.* San Francisco: The Sapphire Publishing Co., 1973.

Gullate, A. (Ed.). *The Black family: Fact or fantasy?* Washington, D.C.: National Medical Association, 1972.

*Gump, J. Comparative analysis of Black women's and white women's sex-role attitudes. *Journal of Consulting and Clinical Psychology,* 1975, *43*(6), 858-863.

Hammond, B. and Ladner, J. Socialization into sexual behavior in a Negro slum ghetto. In C. Broderick and J. Bernard (Eds.), *The individual, sex and society.* Baltimore: Johns Hopkins Press, 1969.

Hannerz, U. *Soulside.* New York: Columbia University Press, 1969.

Hare, N. The frustrated masculinity of the Negro male. In R. Staples (Ed.), *The Black family: Essays and readings.* Belmont, California: Brooks-Cole, 1971.

Harrison, T. A comparison of attitudes and practices toward sexual behavior among several cultures. Unpublished master's thesis, Atlanta University, 1959.

Hartnagel, T. Father absence and self-conception among lower-class white and Negro boys. *Social Problems,* 1970, *18,* 152-63.

Hays, W. and Mindel, C. Extended kinship relations in Black and white families. *Journal of Marriage and the Family,* 1973, *35*(1), 51-57.

*Heiss, J. *The case of the Black family: A sociological inquiry.* New York: Columbia University Press, 1975.

Hernton, C. *Sex and racism in America.* New York: Doubleday, 1965.

Herzog, E. Social stereotypes and social research. *Journal of Social Issues,* 1970, *26*(3), 109-25.

*Hill, R. *The strengths of Black families.* New York: Emerson Hall Publishers, Inc., 1971.

Hunt, J. The sexual mystique: A common dimension of racial and sexual stratification. *Sociology and Social Research,* 1975, *59,* 23-240.

Indiana University. *The Black family and the Black woman: A bibliography.* Bloomington: Indiana University, 1972.

*Jackson, J. *Aging and Black women.* Washington, D.C.: College and University Press, 1975.

Jackson, J. Comparative life styles and family and friend relationships among older Black women. *Family Coordinator,* 1972, *21,* 477-85.

Jackson, J. A partial bibliography on or related to Black women. *Journal of Social and Behavioral Sciences: An Interdisciplinary Journal Probing New Directions in Theory and Research* (special issue on contemporary research on Black women), 1975, *21*(1), 90-135.

Jackson, J. Sex and social class variations in Black aged parent-adult child relationships. *Aging and Human Development,* 1971, *2,* 96-107.

Jeffers, C. *Living poor.* Ann Arbor: Ann Arbor Publishers, 1967.

Johnson, L. Afro-American premarital sex attitudes and behavior: A comparison with Midwestern and Scandinavian whites. Unpublished dissertation, Purdue University, 1974.

*Johnson, L. The search for values in Black family research. Paper presented at the annual meeting of the National Council on Family Relations, St. Louis, 1974.

Johnson, W. and Greene, T. *Perspectives on Afro-American women.* Washington, D.C.: ECCA Publications, 1975.

Journal of Afro-American Issues. Special issue on Black families in the American economy, 1975, *3,* 3-4.

Kamaii, C. and Radin, N. Class differences in the socialization practices of Negro mothers. *Journal of Marriage and the Family,* 1967, *29,* 302-310.

Keller, P. and Murray, E. Imitative aggression with adult male and female models in father-absent and father-present Negro boys. *Journal of Genetic Psychology,* 1973, *122,* 217-221.

Kindall, L. and McClain, E. The southern Black college student as adolescent: A psychohistorical study. *Journal of Negro Education,* 1973, *42,* 5-10.

*King, M. The politics of sexual stereotypes. *The Black Scholar,* 1973, 4-12.

Kochman, T. Toward an ethnography of Black American speech behavior. In N. Whitten and J. Szwed (Eds.), *Afro-American anthropology.* New York: Free Press, 1970.

Koxonis, N. Three wishes of Black American children: Psychological implications. *Perceptual and Motor Skills,* 1974, *38,* 1335-8.

Ladner, J. *Tomorrow's tomorrow: The Black women.* New York: Doubleday, 1972.

Lawrence, M. *Young inner-city families.* New York: Behavioral Publications, 1975.

Lerner, G. *Black women in white America.* New York: Vintage, 1972.

*Lewis, D. The Black family: Socialization and sex roles. *Phylon,* Atlanta University: 1975. Vol. 36, No. 3, pp. 221-237.

Liebow, E. *Tally's corner.* Boston: Little, Brown and Co., 1966.

Lott, A. and Lott, B. *Negro and white youth: A psychological study in a border-state community.* New York: Holt, Rinehart and Winston, 1963.

Maccoby, E. *The psychology of sex differences.* Stanford, California: Stanford University Press, 1974.

*Mack, D. The power relationship in Black families and white families. *Journal of Personality and Social Psychology,* 1974, *30,* 409-413.

McCord, W., et al. (Eds.) *Lifestyles in the ghetto.* New York: W.W. Norton, 1969.

McPherson, J., et al. The Black family in urban America. In J. McPherson et al., *Blacks in America: Bibliographical essays.* New York: Anchor Books, 1971.

Miller, E. *The Negro in America: A bibliography.* 2nd edition. Cambridge, Massachusetts: Harvard University Press, 1970.

Moore, W. *The vertical ghetto: Everyday life in an urban project.* New York: Random House, 1969.

Moynihan, D. *The Negro family: The case for national action.* Office of Policy Planning and Research, Washington, D.C.: U.S. Department of Labor, 1965.

National Conference of Black Social Workers. *The Black family.* Philadelphia, Pennsylvania: MMS Public Relations, 1970.

Northwest Journal of Africa and Black America Studies, special issue on Black women. 1974, *2*(Winter).

Parker, M. Growing up Black. In I. Rubin and L. Kirkendall (Eds.) *Sex in the childhood years.* New York: Association Press, 1970.

Pettigrew, T. *A profile of the Negro American.* Princeton, New Jersey: D. Van Nostrand Company, Inc., 1964.

Pouissant, A. and Comer, J. *Black child care.* New York: Simon & Schuster, 1974.

Rainwater, L. *Behind ghetto walls: Negro families in a federal slum.* Chicago: Aldine Publishing Company, 1970.

*Reid, I. *"Together" Black women.* New York: Third Press, 1972.

Rooks, E. A study of the marriage role expectations of Black adolescents. *Adolescence,* 1973, *8*(31), 317-324.

Rubin, R. Adult male absence and the self-attitudes of Black children. *Child Study Journal,* 1974, *4,* 33-44.

Ryan, W. *Blaming the victim.* New York: Pantheon Books, 1971.

Scanzoni, J. *The Black family in modern society.* Boston: Allyn and Bacon, 1971.

Scanzoni, J. Sex roles, economic factors, and marital solidarity in Black and white marriages. *Journal of Marriage and the Family,* 1975, *37,* 130-44.

Schulz, W. *Coming up Black: Patterns of ghetto socialization.* Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1969.

Sciara, F. and Jantz, R. Effect on the reading achievement of Black children from low-income families. *Journal of Negro Education,* 1975, *43,* 221-227.

Scott, P. An analysis of research studies of Black family life reported in the *Journal of Marriage and the Family,* 1933-1973. Unpublished master's thesis, University of Tennessee, Knoxville, 1973.

Scott, P. Correlates of consensus in the area of financial priorities among Black and white college student couples. Unpublished doctoral dissertation, University of Tennessee, Knoxville, 1976.

Scott P. A critical overview of sex roles research on Black families. Reprint from *Women's Studies Abstract,* Fall Issue 1976.

* Scott, P. The English language and Black womanhood: A "low blow" at self-esteem. *The Journal of Afro-American Issues,* 1974, *11*(3), 218-24.

Scott, P. Teaching about Black sex roles: The literature approach. Paper presented at the annual meeting of the National Council on Family Relations, New York City, 1976.

Scott, P. and Horhn, M. A pilot study of Black female undergraduates enrolled as majors in nontraditional curricula at the University of Tennessee. Knoxville, unpublished study, 1975.

Shimkin, D., et al. *The extended family in Black societies.* The Hague: Mouton Publishers, 1975.

Smith, R. The effect of the father-absent home on lower-class Black adolescents. *Educational Quest,* 1973, *17,* 11-14.

Smith, R. The nuclear family in Afro-American kinship. *Journal of Comparative Family Studies,* 1970, *1,* 55-70.

Stack, C. *All our kin.* New York: Harper and Row, 1974.

Staples, R. *The Black family: Studies and essays.* Belmont, California: Wadsworth, 1971.

Staples, R. *The Black woman in America.* Chicago, Illinois: Nelson-Hall, 1972.

Staples, R. Educating the Black male at various class levels for marital roles. *The Family Coordinator,* 1970, *21*(2), 7-10.

Staples, R. *Introduction to Black sociology.* New York: McGraw-Hill, 1976.

Staples, R. Male-female sexual variations: A function of biology or culture? *Journal of Sex Research,* 1975, *9*(1), 11-12.

Staples, R. The matriocentric family: A cross-cultural examination. *Journal of Marriage and the Family,* 1972, *34*(1), 156-166.

Staples, R. The myth of the Black matriarchy. *The Black Scholar,* 1970, *1,* 8-16.

Staples, R. The myth of the impotent Black male. *The Black Scholar,* 1971, 2-9.

Staples, R. Notes and queries on the Black male personality. *The Black Scholar,* 1971, *17*(2), 42-45.

Staples, R. Research on Black sexuality: Its implications for family life education and public policy. *The Family Coordinator,* 1972, *21,* 183-189.

Staples, R. The sexuality of Black women. *Sexual Behavior,* 1972, *2*(6), 2-18.

*Staples, R. Toward a sociology of the Black family: A theoretical and methodological assessment. *Journal of Marriage and the Family,* 1971, *33,* 119-138.

Steinman, A. and Fox, D. Attitudes toward women's family role among Black and white undergraduates. *The Family Coordinator,* 1970, *19,* 363-367.

Stinnett, N., Talley, S. and Walters, J. Parent-child relationships of Black and white high school students: A comparison. *Journal of Social Psychology,* 1973, *91,* 349-350.

The Black woman. *The Black Scholar,* 1975, *6*(6), March 1975.

The Journal of Interdisciplinary History. The history of the family III—Special issue on Black family history, 1975, *6*(2).

Theodorson, R. and Theodorson, A. *A modern dictionary of sociology.* New York: Thomas Crowell, 1969.

Turner, B. and Turner, C. The political implications of social stereotyping of women and men among Black and white college students. *Sociology and Social Research,* 1973, 155-162.

U.S. Bureau of the Census. Current population reports, special studies, series 23, No. 48. *The social and economic status of the Black population in the United States.* Washington, D.C.: U.S. Government Printing Office, 1973.

Vontress, C. The Black male personality. *The Black Scholar,* 1971, *2*(10), 10-17.

Whitten, N. and Szwed, J. (Eds.). *Afro-American anthropology.* New York: The Free Press, 1970.

Willie, C. *The family life of Black people.* Columbus, Ohio: Charles Merrill, 1970.

Willingham, L. The Black woman: An annotated bibliography. *Unabashed Librarian,* 1975, *14,* 16-17.

* Young, V. Family and childhood in a southern Negro community. *American Anthropologist,* 1970, *72,* 269-288.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITIES I, II, AND III—READING

A Critical Overview of Sex-Roles Research in Black Families*

Patricia Bell Scott

Interest in sex-role research among social scientists has mushroomed over the past decade. In spite of the increased occurrence of discussions on how and why each individual comes to identify himself or herself as male or female, the body of knowledge which pertains to sex-role development among Blacks has grown at a snail's pace. The predominant intent of this review is to discuss that literature which relates to sex-role development among Blacks, to raise some questions concerning the process of socialization among Blacks, and to develop a list of research priorities which might be considered by scholars interested in this area of the Black experience.

Research on Sex-Role Development among Blacks Prior to 1965

Most research carried out before 1965 on sex-role development in Black families focused primarily upon the existence of a matriarchal family structure. Much of the emphasis on the concept of the female-headed, father-absent family system by early scholars of the Black family resulted from a "social problems" approach to the investigation of the Black experience in America (Billingsley, 1970; Ryan, 1971; Staples, 1976). In an attempt to explain the inequities of the American social system, numerous social scientists have attributed many of the problems confronting Blacks to the female-headed household. Though the majority of Black families are intact (having both parents present), it is often erroneously assumed that most Black families are without the presence of adult Black males and fathers.

The notion of the Black matriarchy has been one of the most pervasive themes in Black family research, beginning with the publication of the sociological studies of DuBois (1909) and Frazier (1939). With the aid of census data, personal diaries, miscellaneous historical documents, and personal interviews, both DuBois and Frazier attempted to show that matriarchal family systems among Blacks were emerging as a result of adverse social, economic, and political conditions. Both of these scholars viewed female-headed households as a situational adaptation, which would disappear as Blacks moved into the "mainstream" of American society. Thus, the underlying assumptions of these early studies were that intact patriarchal family forms were inherently better and proper, and that the problems confronting Blacks would disappear as Black families approximated the idealized norm of the white middle-class family.

Because many sociologists in the 1930's were concerned primarily with race relations theory, seldom was the Black family studied as an entity in and of itself. It was not until some later sociologists and social psychologists began to study the Black family that some consideration was given to the question of sex-role development. According to one social psychologist (Pettigrew, 1964), who accepted the matriarchy thesis, the psychological development of the Black child (particularly the Black male) was believed to be marred by the alleged "unnatural superior position" of the Black woman. Both Pettigrew (1964) and Moynihan (1965) attributed the occurrence of numerous social

---

Patricia Bell Scott is Assistant Professor, Black Studies and Child and Family Studies, The University of Tennessee, Knoxville.

* This article is reprinted in the Fall 1976 issue of *Women's Studies Abstract*.

Bibliography for this article is the bibliography accompanying this lesson.

and psychological disorders such as juvenile delinquency, crimes against persons, schizophrenia, low intelligence quotients, cultural deprivation, and self-hatred to female-headed households.

Both D'Andrade (1962) and Lott and Lott (1963) in studies of Black youth contended that children reared in female-headed, father-absent households developed inappropriate sex-role definitions—Black males were labeled as being more effeminate than white males and Black females were labeled as being more masculine than white females. In general the picture of sex-role development in Black families as painted by social psychologists and sociologists prior to 1965 was one of frustration and confusion.

Criticisms of Early Sex-Role Research by Contemporary Black Family Scholars

Several contemporary scholars have raised a series of serious questions about the reliability and validity of earlier studies on the matriarchy and its alleged impact on sex-role development. Such questions have been related to the following issues:

1. *An obvious white-middle-class bias in the focus and theoretical framework of most studies on Black families.* There has been a tendency among scholars to compare Black families to an idealized white middle-class, patriarchal family form (Billingsley, 1970; Herzog, 1970; Staples, 1971), with Black families generally labeled as deviant when the white middle-class family is used as a norm. Recently scholars have begun to question whether the white middle-class ideal taught in family life textbooks is representative of any American family form.

2. *An overemphasis on the impact of family structures on sex-role development and an underemphasis on the relationship of interpersonal dynamics to sex-role development.* In other words, scholars have been overly concerned with the impact of a female-headed household and not concerned enough with the impact of interpersonal relations (both within and outside the family setting) upon sex-role definitions. Contemporary scholars have begun to question how the quality and/or quantity of adult role models in a family setting influence or relate to sex-role development. No longer is it assumed that any father is better than no father.

3. *A tendency among scholars to confuse the terms household and family.* There is a distinct difference between a household and a family. The term household is defined ". . . as a cooperative group which maintains and participates in a given residential structure, even though the contribution of any one individual may be only part time," whereas the concept of family is more appropriately defined in terms of kinship networks (Gonzalez, 1970, p. 232)." The rather loose use of the term household to mean family confuses the fact that an individual may be absent from the household, but not necessarily the family. Thus, the household which is headed by a female may not be devoid of adult male models.

4. *An overemphasis among scholars upon slavery as a significant factor in sex-role development in contemporary Black family life.* This emphasis stands in contradiction to the basic principles of human social development. Black children have always learned sex roles rather than inherited them from the so-called "scar of slavery."

5. *The use of culturally biased self-report instruments to obtain indicators of sex-role attitudes and definitions from Black subjects.* For example, many sociologists and psychologists have used the IQ scores of Black children from female-headed households as evidence that this type of family structure inhibits mental development (Sciara and Jantz, 1974). Several researchers have used measures of masculinity-femininity developed on white middle-class subjects to investigate sex-role attitudes in Black families. Such measures generally indicate that Black males and females are deviant in the area of sex roles when compared to whites. Pettigrew (1964) administered the Minnesota Multiphasic Personality Inventory (MMPI) to Black

males and found that they responded affirmatively to statements such as "I would like to be a singer" and "I think that I feel more intensely than most people do." From these statements, Pettigrew concluded that Black males were more feminine than white males. Hare (1971) and Vontress (1971) have rejected this interpretation, contending that instruments of this nature are culture-bound and statements such as "I would like to be a singer" may have a different meaning in the Black community.

The use of the term "matriarchy" to describe what appears to be a female-headed household has created an array of problems for the scholar interested in sex-role development among Blacks. In the technical sense the term "matriarchy" or "matriarchal" refers to "a form of family organization in which the mother is the formal head and dominant power in the family" (Theodorson and Theodorson, 1969, p. 149). The concept of matriarchy pertains to power, descent, and inheritance through the female line of a social system. Some scholars have argued that a matriarchy has never existed (Goode, 1964). Black women do occupy a position in Black families and the Black community which is different from the position that white women hold; however, it is erroneous to assume that Black women have more power than Black men in an economic, social or political sense. Data on median annual income by race and sex indicate that Black women are at the bottom of the economic ladder (U.S. Bureau of the Census, 1973). An examination of leadership positions within the Black community, as well as those leadership positions held by Blacks in predominantly white institutions, contradicts the concept of the Black matriarchy. Staples (1970) and Mack (1974) have also discussed the inapplicability of this term.

New Perspectives on Sex-Role Development in Black Families

As a result of the issues and problems in Black family studies previously outlined, a new perspective in Black family research emerged in the late 1960's. This perspective has been led by a vanguard of young, Black sociologists and psychologists who have sought to accomplish at least three goals:

1. the elimination of white middle-class norms from research.

2. the incorporation of the concept of Black culture in studies of the family and the community.

3. the exploration of uninvestigated areas of the Black family experience, e.g. sexuality, adolescence.

Several areas that pertain to sex role development among Blacks have been explored by contemporary scholars. These areas include:

1. the attitudes of Blacks toward the roles of husband, father, mother and wife.

2. the process of decision-making and the concept of power in Black dyadic relationships.

3. the role of the adult male who is not present in the household, yet a part of family relationships.

4. the socialization of Black children into sex roles and sexual behavior.

Attitudes of Blacks toward the Roles of Husband, Father, Mother and Wife

Some of the most interesting data on attitudes of Blacks toward the roles of husband, father, wife, and mother have been collected by participant observers and ethnographers, e.g., Ladner (1972); Schulz (1969); and Hammond and Ladner (1969). These studies seem to indicate that the roles of father and mother are extremely important indicators of how the individual and the community perceive one's masculinity or femininity. According to Ladner (1971, and Schulz (1969), the assumption of the role of parent is significantly related to the definition of one's manhood or womanhood—one is not a "real" man or woman until a child has been sired.

Several researchers have investigated attitudes toward sex roles among Black women via self-report instruments (Gump, 1975; Turner and Turner, 1973). Black women rated men as more unreliable than other groups when responding to questions such as "most men are like . . ." on a semantic differential scale. The response of white women

to questions such as "most men are like . . ." was more positive and idealized than the responses of Black women. Turner and Turner (1973) concluded that these findings reflect the fact that Black women are socialized differently from white women.

Gump (1975), in a comparative study of Black and white women's sex-role attitudes found that Black women seemed to be more home-centered and submissive than White women—who expressed more interest in their own personal development. These findings are contradictory to the popular image of strong, dominating Black women. Because the subjects in Gump's study were selected from a college student population of Blacks and whites, generalizations which could be made from the results might be limited.

Process of Decision Making and the Concept of Power in Black Dyadic Relationships

The popularity of the matriarchy thesis has resulted in the neglect of the concept of power in Black marital relationships by family scholars. Since it has been assumed that Black women hold the reins of power, little research on the process of decision making in the marital relationship as it relates to sex-role definitions has been done. Using both self-report and a bargaining task to measure power, Mack (1974) conducted one of the most enlightening investigations of power in Black and white families. He found the variable of class to be more important in determining the relationships among power, gender, and race in marital dyads.

Indicators of status and power in the Black community and in Black families are not synonymous with the concepts or meaning of status or power as they are defined in wider society. Education, occupation, income and sex are indicators of status and power among whites, whereas these factors do not necessarily guarantee one status or power among Blacks (Heiss, 1975).

Scott (1976), in an examination of consensus in financial priorities among black and White college student couples, found a sex-role bias in the delegation of certain tasks. Black couples reported in greater percentages than whites that Black males made most of the decisions, wrote most of the checks, and paid most of the bills for the family unit. This study in addition to the work done by Heiss (1975) provided data which are contradictory to the stereotype of the powerful matriarch.

Role of the Adult Male Not Present in the Household

Several researchers have described the role of males who are not part of the household, yet are members of the family (Leibow, 1966: Moore, 1969; Schulz, 1969). The existence of available male models in the community brings into question the effects of the female-headed household. Both Schulz (1969) and Moore (1969) have developed typologies which are useful in explaining the roles of adult Black men, who may not be visible members of a household.

Socialization of Black Children into Sex Roles and Sexual Behavior

Sex-role definitions are learned very early in one's life experiences. Thus, in order for one to understand a particular adult sex role (husband, wife, mother, father), it is important that some consideration be given to its development over the life span. In recent years more attention has been directed to sex-role socialization in children. Again, the ethnographic or participant observation studies done by Schulz (1969); Ladner (1971); and Hammond and Ladner (1969) have yielded some interesting data related to sexual socialization among Black children.

Psychologists have shown a great deal of interest in the relationship of differential or preferential treatment of White male and female infants to the development of adult sex roles (Maccoby, 1974); little data of this nature have been collected on Black infants. Young (1970), in a study of Black parental behavior and child-rearing practices, found highly individualized behaviors among mothers and other adults in the family. She observed a great deal of physical contact between parent and child; children were also encouraged to be assertive, initiating and defiant—within bounds. Young also contended that Black families handled sex-role training and related experiences in ways which are compatible with the overall cultural handling of polarities. Sex differences do

exist but are treated more as contrasts rather than as mutually exclusive traits. She concluded that sex-role behaviors have not been rigidly defined in Black communities.

For some time, sexologists and other students of human behavior interested in sex viewed the child as an asexual being. According to this framework the individual's introduction to and participation in sexual behavior would be a rather abrupt and disjointed process. However, the works of Ladner (1971), Schulz (1969), and Hammond and Ladner (1969) have indicated that Black children play at sex and adult roles. In fact, these researchers have cited that precocity is encouraged, particularly among Black male children. Several sociolinguists have cited the importance of verbal skills or "playing the dozens" in the socialization process (Hannerz, 1969; Kochman, 1970; and Valentine, 1970). The acquisition of verbal skills in "playing the dozens" is part of a male virility cult—a process through which males learn and assert their masculinity and adulthood.

In summary, a review of the literature indicates that several statements can be made about sex-role development in Black families.

1. The attitudes of Blacks toward the roles of husband, father, wife and mother are unclear; however, the role of parent is a significant indicator of one's adulthood, masculinity, and femininity.

2. The concept of power and those indicators of this concept are defined differently in the Black community. The variables used in white society cannot be used to measure power in Black families.

3. There are available Black male role models in the community. Many of these men are integral, supportive members of families, yet not visible members of households.

4. Socialization of Black children into sexual and sex-role behavior begins at an early age. There is some evidence supporting the idea of less differential treatment of male and female children among Blacks.

Research Priorities for Contemporary Scholars of Black Family Life and Sex-Role Development

As a result of criticisms raised by recent scholars concerning Black family research prior to 1965, and the urgent need for more knowledge pertaining to sex-role development among Blacks, a series of research priority areas is suggested. These priorities include a need for:

1. *More exploration of the dynamics of Black culture and its relationship to and influence upon the process of human development.* Explorations of this nature would result in the demystification of the idealized, white middle-class norm. One scholar has begun to explore the relationship between Black culture and personality (Staples, 1976).

2. *More investigation of sex-role definitions outside the family setting.* Sex-role bias and conflicts pervade all American institutions. It is time that scholars begin a serious inquiry into all aspects of the sexism which influences roles that women and men play in institutions other than the family, e.g., church, state, government.

3. *More examination of the concept of power among Black dyads.* Through studies of those indicators of power and status in the Black community, our understanding of the process through which individuals are socialized into leadership positions should be enhanced.

4. *More exploration of sexuality and adolescence among Blacks.* Given that fact that a significant portion of the Black population could be labeled as adolescent, more knowledge of the sexual experiences of the young adult would be helpful to family practice agents.

5. *More inquiry of the father-daughter relationships among Blacks.* For

over fifty years family studies scholars have had an obsessive interest in the mother-son relationship. Perhaps, this interest has been reflective of the concern (and sexist preference) of researchers in the personality development of males. It is certainly time that equal attention be devoted to the father-daughter relationship among Blacks.

6. *More investigation of the influence of diverse roles or models upon the process of sex-role development.* It would be helpful to obtain some knowledge of how the roles of boyfriend, supportive companion, or quasi-father as described by Schulz (1969) influence or relate to communicative patterns, power alliances, and sex-role definitions in the family system.

7. *More examination of the relationships between ordinal position, sex-role attitudes, and personality development among Blacks.* Though there is a wealth of literature pertaining to the concept of ordinality in white middle-class families, there have been few inquiries in this area concerning Black families. One scholar (Hill, 1971) has already cited the role that older and first-born children play in the rearing of young siblings. He has labled this phenomenon of role sharing as a strength of Black family life. Though numerous enthographers and participant observers have alluded to the relationship of ordinal position to power, sex-role definitions, and personality development among Blacks, much is yet to be learned.

8. *More study of the relationships among clothing patterns, sexuality, and sex-role definitions.* Though numerous scholars and persons in the fashion industry have cited that many of the garments worn by Black men would be considered to be feminine by white men, no one has given serious attention to this phenomenon. Perhaps this cultural pattern reflects the fact that Black and white men view and choose to project their maleness or masculinity in different ways.

9. *More investigation of the father-headed or female-absent household.* In reading the literature one could easily conclude that father-headed households are nonexistent. There is a definite need for more knowledge of the dynamics of this family form. One might wonder what impact the father-headed household has upon sex-role development of Black children.

10. *More observational studies of Black families where race, sex and class are at least considered as biasing variables.* The proliferation and use of self-report instruments have added little to our understanding of human social behavior in general.

In conclusion, it must be noted that the ten aforementioned research priorities represent only a few of the more obvious unanswered questions in the area of sex-role development among Blacks. Given the extent to which this area has been neglected, a vast fertile field awaits any interested scholar who dares to broach the subject.

ACTIVITY II: BASIC TERMS

1. *Socialization.* The learning process through which people acquire socially approved behavior for their particular place in society. In Western society, there are many socializing institutions, such as the nuclear family, religion, and the educational system.

2. *Role.* A constellation of behavior associated with a specific position within a society. Role behavior comes from learned expectations of how people should behave and the rewards they will get from other people as a result.

3. *Sex role.* A constellation of behaviors that are associated with being either male or female. Like all role behavior, male and female sex roles are complementary; when we talk about women's role, men's role is implicit (i.e., what woman isn't, man is).

4. *Matriarchy.* A form of family organization in which the mother is the formal head and dominant person in the family; a society in which females dominate the societal institutions and in which descent and inheritance are traced through the female line.

5. *Patriarchy.* A form of family organization in which the father is the formal head and dominant person in the family; a society in which males dominate the societal institutions and in which descent and inheritance are traced through the male line.

6. *Sexism.* A belief that the males and females have a distinct makeup that determines their respective lives. It is the belief in sex roles and usually involves the notion that one sex is superior to and has a right to rule the other.

ACTIVITY III: AFRO-AMERICAN AND EURO-AMERICAN SEX-ROLE PATTERNS*

Euro-American Sex-Role Dualism

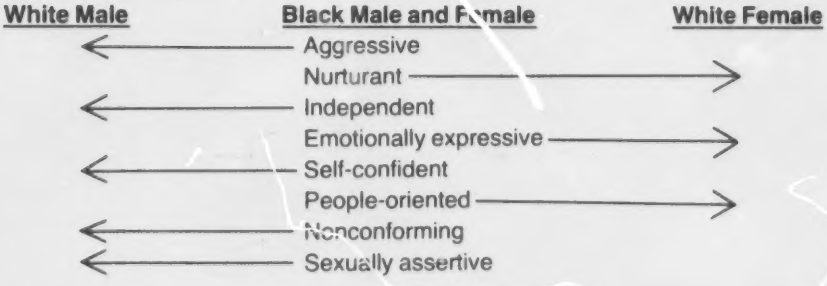
Males	Females
Aggressive	Passive
Independent	Dependent
Dominant	Nurturant
Self-confident	Submissive
Nonconforming	Conforming
Rational/logical	Emotional
Controlled	Fearful
Mechanical	People-oriented
Sexually assertive	Sexually receptive

Afro-American Sex-Role Synthesis

Male and Female

Aggressive
Nurturant
Independent
Emotionally expressive
Self-confident
People-oriented
Nonconforming
Sexually assertive

A Comparison Between the Two Orientations



*Adapted from:

Diane K. Lewis, "The Black family: Socialization and sex roles." *Phylon* (The Atlanta University, Review of Race and Culture), Fall 1975, Vol. XXXVI, No. 3, pages 221-237.

Unit II
Lesson 7

SEX ROLES IN APPALACHIA

INTRODUCTION

A historical examination of sex roles in Appalachia reveals distinct differences in the experiences, behaviors, and role expectations of females and males. Writers who observed the people of the region in the late 1800's and early 1900's describe a patriarchal culture in which the male role afforded much more freedom and power in the public domain than did the female role.

Every writer surveyed describes the female role as demanding, fraught with hardships and a great deal of physical labor. The mountain woman, although normally described as strong and resilient, the mainstay of the family, was usually expected to passively accept a lifetime of domestic work and garden maintenance with little or no technological assistance. Responsibility for child rearing was also a part of her role; to her belonged the work related to the children's health, clothing, food, and often educational needs.

The few women who pursued work options in the public sphere were usually involved in human services such as education, midwifery, and health care. These women were also expected to be responsible for the traditional domestic work tasks in their homes, as well. In a survival-oriented subculture, the female mountaineer was required to be engaged in a wide variety of work tasks, seven days a week, for the duration of her healthy life; and there was no work task that women, out of necessity, did not do.

Before industrialization came to the region, the role of the male mountaineer usually required his involvement in a variety of basic work tasks: logging, raising crops, hunting, raising cattle or sheep, as well as sometimes serving as carpenter, horseman, miller and toolmaker. Trading was the basis of the economy for the more isolated mountaineers until the mid-1800's, and depending on the size of the community within which he traded, the male mountaineer had to be involved in fewer or more of the basic survival tasks.

The male role placed fewer restrictions on behavior than did the female role in practically all areas—sexuality, morality, travel, language, and access to the public sphere of life in the mountain community. The stereotyped image of "the mountaineer" who made moonshine and who, carryng his musket over his shoulder, always took the law in his own hands is just that—a stereotype of the mountaineer—and a male stereotype, at that. However, aggressive social behaviors and misbehaviors

were tolerated much more readily in men than in women, as the male role allowed a much greater latitude for acceptable behavior.

It has been argued that the coming of industrialization and tourism touched and changed nearly every aspect of life in Appalachia. Outsiders moved into the region, "towns appeared almost overnight, police forces were substituted for self-appointed lawmen, and new social distinctions based on race, religion, and income began to arise" (Shackelford and Weinberg, 1977, p. 136).

The social changes that accompanied industrialization included changes in the sex-role definitions of women and men, complex changes which have hardly been addressed by researchers and writers. As mountain men and women moved into the paid labor force in an exploitative economic market, they usually moved from being "just plain folks," who provided for their human needs in the same way everybody else did, to being low-income workers, dependent on "the company" for their sustenance.

While women who worked in the paid labor force acquired more economic power as individuals in relation to men, the mountain family as a whole became more dependent on forces outside its control. The effects of interaction of gender, race and social class is a realm of Appalachian sociology and psychology that needs much study.

This lesson examines briefly historical and contemporary sex roles in Appalachia.

OBJECTIVES

1. **To develop an understanding of historical sex roles in Appalachia.**
2. **To examine contemporary sex roles in rural Appalachia.**

FACILITATOR PREPARATION

Acquire a copy of *Appalachian Women: A Learning/Teaching Guide,* which is Book IV of the female development series. Review all articles included in Unit II–Sex Roles in Appalachia. The Suggested Media Resources in the Appendix contain several films and filmstrips related to sex roles and women's lives in Appalachia.

SUGGESTED LEARNING ACTIVITIES

Activity I: (Objective 1)

1. Assign the following readings:
   a. "Historical Sex Roles in Appalachia" (Patton-Crowder) in *Appalachian Women: A Learning/Teaching Guide* by Lord and Patton-Crowder.
   b. "Section I: A Simpler Time" in *Our Appalachia* (Shackelford and Weinberg, 1977).
2. Give the following instructions to the students: Imagine you are an adult mountain person living during 1900-1930. Form a mental image of yourself and your surroundings—i.e., home, economic status, position in the community, marital status, countryside, means of transportation, societal restrictions and expectations. In view of these factors, list five activities in which you would be engaged if you were a member of the opposite sex.
3. Then lead the discussion with questions such as:
   a. Describe your fantasy (from step 2). First, give your activities as your sex and then as the opposite sex.
   b. What kinds of living conditions existed in the mountains from 1900-1930?
   c. What were the activities of the females?
   d. What were the activities of the males?
   e. How were the activities alike? Different?
   f. What determined your activities?
   g. What are the advantages and disadvantages of each group of activities from your perspective? Why?
   h. Which group of activities would you have enjoyed most? Why?
   i. If you had chosen to engage in opposite-sex activities, what reactions would you have expected?
   j. In what ways were sex roles in Appalachia different from those in America at large?

4. Conclude the discussion with questions such as:
   a. How would you define the female sex role of a typical mountain woman living during 1900-1930?
   b. How would you define the male sex role for the same time?
   c. What socialization processes were enacted for each?
   d. How did females learn behaviors "appropriate" for females?
   e. How did males learn behaviors "appropriate" for males?
   f. Which role had greater freedom?
   g. Which role involved more choice?
   h. Which had more political influence?
   i. Do you think a patriarchy existed in Appalachia at that time? If so, in what ways was the patriarchal system in Appalachia similar to or different from patriarchy in the dominant middle-class American culture?

Activity II: (Objective 2)

1. Students should read the following articles which appear in *Appalachian Women: A Learning/Teaching Guide* by Lord and Patton-Crowder (1979).
   a. "Hillbilly Women, Hillbilly Men: Sex Roles in Rural-Agricultural Appalachia" (Beaver, 1979).
   b. "Some Perceptions of Family Functioning Among Rural Families in East Tennessee" (McHenry et al., 1976).
2. Ask students the following: Imagine yourself as an adult mountain person living at the present time. Form a mental image of yourself and your surroundings, i.e., home, countryside, community, transportation, marital status, societal expectations and restrictions.
   a. What is your work? Are you paid for your work?
   b. List five activities in which you would be engaged.
   c. List five activities in which you would be engaged if you were a member of the opposite sex.
   d. How would you change your life if your work provided you with a higher salary?

3. Ask for volunteers to describe their fantasy of their imagined life in a rural Appalachian mountain area. Relate the activities for the same sex first and then for the opposite sex. An entire class discussion can then focus on questions such as:
   a. How have living conditions in the mountains changed over the past fifty to seventy years?
   b. What are the activities of the females?
   c. What are the activities of the males?
   d. How are the activities alike?
   e. How are they different?
   f. What factors related to your gender and what factors related to Appalachian culture affected your choice of activities?
   g. How would the availability of paid employment for men/women affect your daily activities?
   h. How did you feel about engaging in the activities of the opposite sex?
   i. What are the advantages and disadvantages of each group of activities?
   j. How have changes in living conditions influenced behaviors appropriate for males and females?
   k. How would you define the female sex role of a mountain woman living at the present time?
   l. How would you define the male sex role?
   m. What socialization processes occur for each role?
   n. How do females learn behaviors "appropriate" for females?
   o. How do males learn behaviors "appropriate" for males?
   p. Which role has greater freedom?
   q. Which involves more choice?
   r. Which has more political influence?
   s. Which has more economic independence?
   t. What are the indications that a patriarchy does or does not exist in Appalachia at the present time?

4. Use the following questions for the conclusion of the class discussion:
   a. In the McHenry et al. study, what indications are found that sex-role assignment and learned sex-role behaviors still exist?
   b. What is meant by role integration?
   c. Why do you suppose McHenry et al. found role integration in older people?
   d. If you were going to teach in a mountain community, how would an understanding of the historical and contemporary sex roles enable you to facilitate the development of males and females?
   e. Suppose a rural woman with children who has been economically supported by a man is widowed or divorced in mid-life. What are her options?

SEX ROLES IN APPALACHIA: HISTORICAL

BIBLIOGRAPHY

*Campbell, John C. *The Southern Highlander and His Homeland.* 1921; rpt. The University Press of Kentucky, 1969.

Jones, L. The Surveys of the Appalachian Region. *Appalachian Heritage, 4,* No. 2 (1976), 25-42.

Kephart, H. *Our Southern Highlanders.* 1922; rpt. Knoxville: University of Tennessee Press, 1976.

Miles, E. B. *The Spirit of the Mountains.* 1905; rpt. Knoxville: University of Tennessee Press, 1975.

*Patton-Crowder, C. Historical Sex Roles in Appalachia. In S. Lord and C. Patton-Crowder, Newton, Mass: *Appalachian Women: A Learning Teaching Guide.* Education Development Center, 1979.

*Shackelford, L. and Weinberg, B. *Our Appalachia.* New York: Hill and Wang, 1977. (Section 1.)

*Basic readings for this lesson.

SEX ROLES IN APPALACHIA: CONTEMPORARY

BIBLIOGRAPHY

Beaver, P. Migration, Biculturalism, and Appalachian Identity. Paper presented for Southern Anthropological Society Meetings, Miami, Florida, 1977.

*Beaver, P. Hillbilly Women, Hillbilly Men: Sex Roles in Rural Agricultural Appalachia. In S. Lord and C. Patton-Crowder, *Appalachian Women: A Learning-Teaching Guide.* Newton, Mass.: Education Development Center, 1979.

Blood, R. and Wolfe, D. *Husbands and Wives.* New York: Free Press, 1960.

Boserup, E. *Women's Role in Economic Development.* London: Allen & Unwin, 1970.

Bossen, L. Women in Modernizing Societies. *American Ethnologist, 2:* 587-601, 1975.

Brown, J. The Social Organization of an Isolated Kentucky Mountain Neighborhood. Unpublished Ph.D. dissertaton, Harvard University, 1950.

Brown, J. The Conjugal Family and the Extended Family Group. *American Sociological Review, 17:* 297-306, 1950.

Burchinal, L. *Our Changing Rural Society: Perspectives and Funds.* Ames, Iowa: Iowa State University Press, 1964.

Collier, J.F. Women in Politics. In M.Z. Rosaldo and L. Lamphere (Eds.), *Women, Culture and Society.* Stanford: Stanford University Press, 1974.

Collins, T.W. and Finn, C.L. Mountain Women in a Changing Labor Market. *The Tennessee Anthropologist,* 1(2): 104-111, 1976.

Foster, S. Identity as Symbolic Production: The Politics of Culture and Meaning in Appalachia. Unpublished Ph.D. dissertation, Princeton University, 1977.

Hicks, G.L. *Appalachian Valley.* Holt, Rinehart and Winston, 1976.

* McHenry, P., Reed, H., and Kuipers, J. Some Perceptions of Family Functioning Among Rural Families in East Tennessee. *Tennessee Farm and Home Science Progress Report,* July, 1976. University of Tennessee Agricultural Experiment Station, Knoxville, Tennessee.

Mintz, S. Men, Women and Trade. *Comparative Studies in Social History,* 13: 247-69, 1971.

Pearsall, M. *Little Smoky Ridge.* Tuscaloosa: University of Alabama Press, 1959.

Rosaldo, M.Z. Women, Culture and Society: A Theoretical Overview. In M.Z. Rosaldo and L. Lamphere (Eds.), *Women, Culture and Society.* Stanford: Stanford University Press, 1974.

Sanday, P.R. Female Status in the Public Domain. In M.Z. Rosaldo and L. Lamphere (Eds.), *Women, Culture and Society.* Stanford: Stanford University Press, 1974.

Scanzoni, L. and Scanzoni, J. *Men, Women and Change: A Sociology of Marriage and the Family.* New York: McGraw-Hill, 1976.

Shackelford, L. and Weinberg, B. *Our Appalachia.* New York: Hill & Wang, 1977.

Weller, J. *Yesterday's People: Life in Contemporary Appalachia.* Lexington: University of Kentucky Press, 1966.

---

*Basic readings for this lesson.

UNIT III

SEX ROLES IN AMERICAN INSTITUTIONS: GETTING CLEAR AND MOVING ON

Unit III
Lesson 8

THE NUCLEAR FAMILY: MARRIAGE AND PARENTHOOD

INTRODUCTION

Adults' attitudes and behaviors regarding their own sex roles provide a major input to the development of sex-role characteristics in their children. Numerous researchers including Hartley (1958) and Pitcher (1964) have analyzed the interpersonal dynamics that influence sex-role development within nuclear families. They conclude that the interactions between mothers and fathers and between parents and their children provide the foundation for children's sex-role development. The parental role models in the nuclear family also influence the expectations children formulate for their future adult relationships.

Traditionally, most marriages in Western culture have been founded upon stereotypic feminine and masculine roles. Yet, some contemporary couples are examining such relationships and creating new patterns of relating. This lesson provides an opportunity for students to examine: (1) the impact of sex roles on marriages, (2) the alternatives to conventional marriage relationships, (3) the expectations students have created for their own relationships, and (4) the popular assumptions regarding parenthood.

OBJECTIVES

1. **To be able to discuss customary roles and possible alternatives within marriage relationships.**
2. **To be able to identify the effects of parenting practices upon children's sex-role development.**
3. **To be able to list three questions for consideration by both males and females in deciding whether to become parents.**

FACILITATOR PREPARATION

Read the entries in the bibliography marked with an asterisk. Select the objectives and learning activities most appropriate for your learning/teaching situation. Assign student readings. (Note: The film, *"I Love You, Goodbye,"* addresses the issue of roles in relationships. See the Suggested Media Resources.)

SUGGESTED LEARNING ACTIVITIES

Activity I: What Do I Want from My Partner? (Objectives 1 and 2)

Assign related reading: Chapter 5, "Personal Relationships and Sex-Role Playing" in *Masculine, Feminine or Human* (Chafetz, 1974).

1. To Explore Expectations You Have of Yourself
   a. Ask the class members to form dyads.
   b. Ask the dyad partners to position two chairs facing each other in close proximity. One dyad member will take the role of observer and recorder; the other will be the "explorer."
   c. Ask the explorer to sit on one chair and face the empty chair.
   d. Ask the explorer to imagine that there are two parts of her/him—one on each chair.
   e. Ask the explorer to remember all the requirements she/he feels must be met to be a good spouse/lover/friend. Ask explorers to talk to themselves in that empty chair saying, "To be a good spouse/lover/friend/, you have to . . ."
   f. The observer/recorder should write down all the requirements the explorer lists as he/she talks.
   g. Then ask the explorer to switch chairs, and as the recorder reads the requirements one by one, the explorer answers with how she/he would feel about trying to live up to these expectations.
   h. When all the recorders have read through all the expectations and the explorers have answered, the explorers and observers should reverse roles and go through the process again.
2. To Explore Expectations You Have of Others
   a. Go through the same process described in Steps a-d above.
   b. Ask the explorer to imagine that a member of the other sex with whom she/he feels close is sitting in the opposite chair.
   c. Ask the explorer to tell the person what he/she should be and do. Say, "To please me, you should . . ."
   d. Ask the explorer to switch chairs and role play the other person, experiencing how these expectations make her/him feel.
   e. As the recorder reads through the expectations, ask the explorer to respond to the demands as if she/he were the other person.
   f. Again ask the explorer and recorder to reverse roles and repeat the process.

g. After the students have completed the exercise, allow time for classroom sharing of new feelings and ideas about sex roles in relationships that have been discovered.

Activity II: Happily Ever After? (Objectives 1 and 2)

1. Assign related reading: "Depression in Middle-Aged Women" (Bart, 1972); "The Paradox of the Happy Marriage" (Bernard, 1972); "Women and Children First" (Slater, 1970); "A Look at Marriage," included in this lesson. The discussion questions from Activity I are also applicable to Activity II.
2. Distribute the worksheet entitled "A Look at Marriage: Defining the Roles" (included with this lesson).
3. Divide the class into groups of 6-8 and allow time to share responses. (Note: This worksheet can be a take-home assignment.)
4. Facilitate a discussion of the exercise. Stimulus questions could include:
   a. Should getting married be the goal of every female? male?
   b. How do you feel about pressures from parents or friends to get married?
   c. How do you cope with the pressure?
   d. How do your expectations for a significant partner differ from the way your parents relate to each other?
   e. How do you define "dependency" in a relationship?
   f. What are your feelings about a childless marriage?
   g. What is your attitude toward divorced, widowed, or single people?

Activity III: "Putting Out" a Contract (Objectives 1 and 2)

1. Assign related reading: *Open Marriage* (O'Neill and O'Neill, 1972).
2. Ask class members to select a partner they do not know well.
3. Distribute the "Relationships Questionnaire" and instruct dyads to use the outline to think through what they want in a hypothetical primary relationship.

4. Ask them to use the questions and statements to clarify needs and expectations for this kind of relationship.
5. Ask the students to write on their contract what they want in a relationship as well as any undecided areas.
6. Ask the class to share reactions to questions such as:
   a. What did you learn about yourself through this exercise?
   b. What kinds of issues emerged that were important to you?
   c. What processes did you use to resolve conflicts?

   (This activity could be completed by individual students inside or outside class.)
7. The discussion questions from Activity II are also applicable to this activity.

Activity IV: And Baby Makes Three: Decision of Parenthood (Objective 3)

1. Assign related reading: "Deciding Whether to Have Children" in *Our Bodies, Ourselves* (Boston Women's Health Book Collective, 1973); *Fathering: A New Look at the Creative Art of Being a Father* (Green, 1976).
2. Provide twenty minutes for small group discussion on the related readings. Encourage students to prepare a list of considerations they feel are important in deciding whether to parent.
3. As a whole class, summarize each group's discussions or conclusions.
4. Discuss the issue of the father's role in modern American families. Encourage students to compare the ideal roles of men in parenthood with the current roles.

Activity V: Review Questions (Objectives 1-3)

Conduct a class discussion using the following questions:

1. What are the traditional expectations for male and female roles in marriage?
2. Delineate the differences between a "traditional" and an "open" marriage.

3. What are five considerations people should explore before accepting the responsibilities of parenthood?
4. How has a "fatherless" nuclear family evolved in America?
5. In what ways do parents and children suffer from the nuclear family's sex roles and structure in contemporary America?

THE NUCLEAR FAMILY: MARRIAGE AND PARENTHOOD

BIBLIOGRAPHY

Adams, M. *Single blessedness: Observations of the single status.* New York: Basic Books, 1976.

Aberle, D.F. Middle-class fathers' occupational role and attitudes toward children. *American Journal of Orthopsychiatry,* 1956, *22,* 371-78.

Arnstein, H.S. The crisis of becoming a father. *Sexual Behavior,* 1972, *26,* 44-47.

Babchuk, N. and Bates, A.P. The primary relations of middle-class couples: A study in male dominance. *American Sociological Review,* 1963, *28,* 377-84.

* Bart, P.B. Depression in middle-aged women. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness.* New York: Basic Books, 1972.

*Bernard, J. The paradox of the happy marriage. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness.* New York: Basic Books, 1972.

Birdwhistell, R.L. Is there an ideal father? *Child Study,* 1957, *34*(3), 29-33.

*Boston Women's Health Book Collective. Deciding whether to have children. In *Our bodies, ourselves.* New York: Simon and Schuster, 1973.

* Chafetz, J.S. *Masculine, feminine or human.* Itasca, Illinois: F.E. Peacock Press, 1974.

Clarkson, F.E. et al. Family size and sex-role stereotypes. *Science,* 1970, *167,* 390-92.

Fleming, J. and Washburne, C. *For better, for worse: A feminist handbook on marriage and other options.* New York: Charles Scribner and Sons, 1977.

Galdston, I. The rise and decline of fatherhood: Toward an understanding of our time. *Psychiatric Annals,* 1972, *2*(2), 10-17.

Giele, J.Z. Changes in the modern family: Their impact on sex roles. *American Journal of Orthopsychiatry,* 1971, *41*(5), 757-66.

Goode, W. *The family.* Englewood Cliffs: Prentice Hall, 1964.

* Green, M. *Fathering: A new look at the creative art of being a father.* New York: McGraw Hill Book Co., 1976.

Gough, K. The origin of the family. *Journal of Marriage and the Family,* 1971, *34,* 760-71.

Hepker, W. and Cloyd, J.S. Role relationships and role performance: The male married student. *Journal of Marriage and the Family,* 1974, *36,* 688-96.

*Basic readings for this lesson.

Hirsch, G.T. Nonsexist childrearing: Demythifying normative data. *The Family Coordinator,* 1974, *23,* 165-70.

Hoffman, L.W. Effects of maternal employment on the child. A review of the research. *Developmental Psychology,* 1974, *10*(2), 204-228.

Howell, M.C. Effects of maternal employment on the child: *Pediatrics,* 1973, *52*(3), 327-43.

Kammeyer, K. *Confronting the issues: Sex roles, marriage, and the family.* Boston: Allyn and Bacon, Inc., 1975.

Lazarre, J. *The mother knot.* New York: McGraw Hill Book Co., 1976.

Leeuwen, K.V. Pregnancy envy in the male. *International Journal of Psychoanalysis,* 1966, *47,* 319-24.

* Martin, D. *Battered wives.* San Francisco: Glide Publications, 1976.

McIntire, W. et al. Female misperception of male parenting attitudes and expectancies. *Youth and Society,* 1974, *6*(1), 104-112.

Miller, S.M. The making of a confused middle-aged husband. *Social Policy,* 1971, *2*(2), 33-39.

O'Brien, P. *The woman alone.* New York: Quadrangel/The New York Times Book Co., 1973.

* O'Neill, N. and O'Neill, G. *Open marriage.* New York: M. Evans and Co., 1972.

Orden, S.R. and Bradburn, N.M. Working wives and marriage happiness. *American Journal of Sociology,* 1969, *74*(4), 392-407.

Peck, E. *The baby trap.* New York: Pinnacle Books, 1971.

Rich, A. *Of woman born: Motherhood and institution and experience.* New York: W.W. Norton, Inc., 1976.

Rogers, C.R. *Becoming partners: Marriage and its alternatives.* New York: Dell Publishing Co., 1972.

Rossi, A.S. Transition to parenthood. *Journal of Marriage and the Family,* 1968, *30,* 26-42.

Sheehy, G. *Passages: Predictable crises in adult life.* New York: Dutton and Co., 1976.

Skolnick, A.S. and Skolnick, G.H. *Family in transition.* Boston: Little Brown and Co., 1971.

*Slater, P. Women and children first. In P. Slater (Ed.), *The pursuit of loneliness.* Boston: Beacon Press, 1970.

Turner, R. Strains of masculinity. In R. Turner, *Family interaction.* New York: Wiley, 1970.

Whelan, E. *A baby maybe.* Indianapolis: Bobbs-Merrill, 1975.

Wortis, R.P. The acceptance of the concepts of the maternal role by behavioral scientists: Its effect on women. *American Journal of Orthopsychiatry,* 1971, *41*(5), 733-46.

Yates, M. *Coping: Survival manual for women alone.* Englewood Cliffs, New Jersey: Prentice Hall, 1976.

Unit III
Lesson 9

SEX ROLES AND SEXUALITY

INTRODUCTION

Cultural notions of femininity and masculinity are inextricably related to human sexual experiences. Consider the following stereotypes: Men are active, women are passive; a woman should submit, a man should dominate; men are rational, women are emotional; men are initiating, women are receptive. These generalizations are, of course, inaccurate. However, they permeate the language which symbolizes human sexuality, theories of human sexual development and marital adjustment, media portrayals of sexual encounters, laws which regulate sexual activity, and subjective experiences of sensuality/sexuality.

In contemporary American society, both male and female sex-role stereotypes presume heterosexual conduct as the norm. This presumption contributes to the exclusive categorization of humans as "homosexual," "heterosexual" or "bisexual" and to the development of stereotypes for each group. Historical and cross-cultural examples, however, demonstrate that sexual preference and a society's consequent responses are often dictated by the group's sex-role socialization (Mead, 1935, 1949; Katz, 1975).

This lesson will provide students the opportunity to examine their values and stereotypes regarding sexuality and sexual preferences. This lesson will also help students explore the impact of sex-role stereotypes on societal and individual sexual expressions.

OBJECTIVES

1. **To be able to explain the relationship between sex-role stereotyping and language which describes human sexuality.**
2. **To be able to recognize sex-role stereotypes in media portrayals of sexuality.**
3. **To be able to explain how sex-role assumptions are implicit in theories of sexual development and marital adjustment.**

4. **To be able to summarize contemporary sexual research which questions sex-role stereotypes in human sexuality.**
5. **To be able to explain the relationship between sex roles and sexual preferences.**

FACILITATOR PREPARATION

Read the bibliographic entries marked with an asterisk. Review the objectives and learning activities and select those most appropriate for your learning/teaching situation. Assign students the reading of "Organs and Orgasms" (Shulman, 1972) and at least one text of their choice listed in the bibliography. Acquire and make available one copy of each of Blank's books, if possible (Blank, 1975, 1976).

SUGGESTED LEARNING ACTIVITIES

Activity I: Words—Symbols of Sexuality (Objectives 1 and 5)

For some people, discussions of sexuality arouse anxieties and conflicts related to their values, life-style choices, self-concepts and/or customary modes of communicating and relating. This exercise can serve as a desensitization experience to help group members feel more comfortable discussing sexual issues, as well as an awareness exercise which identifies sex-role assumptions inherent in sexual vocabulary.

1. Ask the class to form small groups.
2. Review the masculine and feminine stereotypes, writing them on the board.
3. Identify for the class the five categories of sexual language: scientific terminology, childish expressions, "polite" common discourse, slang, and nonverbal body language.
4. Ask each group to brainstorm synonyms in each of the five categories of sexual language for the following words: penis, vagina and sexual intercourse.
5. Ask the groups to examine each word for any implicit message about the nature of male and female sexuality.
6. Request that reporters share the conclusions from each small group.
7. Ask the small groups to identify or create a sexual vocabulary which is free of sex-role assumptions.
8. Provide time for reporters to share these terms with the class.

9. In conclusion, ask the small groups to discuss the exercise. Stimulus questions could include:
   a. How did you feel about doing this exercise? Did your feelings change as the exercise progressed?
   b. Do you find it difficult to say some words? Why?
   c. Did the presence of both men and women inhibit you? If so, was that more true of some words than others?
   d. Were there any patterns to the synonyms? Did you notice, for instance, aggressive or derogatory implications in some words?
   e. Which words were most congruent with your notions of healthy human sexuality?
   f. Will you make any changes because of what you have learned in this exercise? If so, what will you do differently?

Activity II: Graffiti (Objectives 1 and 5)

1. Brainstorm with the class words commonly used to describe a sexual encounter. Write them on the blackboard.
2. Ask students to consider the words for a few minutes and identify the different images and feelings each of the words elicits.
3. Ask students to repeat the words and share their thoughts and feelings.
4. Ask each person to share their own personal preference for describing sexual activity. If the class is large, this exercise is effective in small groups.

Activity III: Playboy and Playgirl (Objective 2)

1. Divide the class into small groups or ask individuals to volunteer to research how human sexuality is presented in each of the following:
   a. *Playboy, Playgirl, Hustler,* etc.
   b. A current "X-rated" movie which is showing in a local theater or drive-in.
   c. Newspaper coverage of rapes.
   d. Popular songs.
   e. Classic or contemporary literature.
   f. A local adult book store.

2. Allow class time for individuals or committees to share their experiences and conclusions with the class.
3. Discuss the relationship between the presentations and sex-role stereotypes.

Activity IV: Birds and Bees (Objectives 3 and 4)

1. Ask class members to anonymously write three questions about sexuality they would like to have answered by the class.
2. Ask a volunteer or a committee to sort the questions and compile one general list.
3. Duplicate the list and ask each student to answer the questions addressed in their selected text. In addition, ask students to note one important conclusion they were able to draw from their reading.
4. Share the questions, answers and conclusions in a class discussion. Where appropriate, present the treatment of the issue in Freudian theory, "total woman" literature or a contemporary book on sexual adjustment. Point out any sex-role assumptions implicit in these treatments.
5. Discuss the clitoral vs. vaginal orgasms controversy, Freud's opinion on this topic, and Masters' and Johnson's research findings.

Activity V: My Body, Beautiful (Objective 5)

1. Introduce the exercise. Refer students to doll patterns included with this lesson. Use questions from Blank's books as supplements (Blank, 1975, 1976).
2. Instruct the class to indicate on the doll a ranking from one to ten of the parts of their body. Use number one to indicate the part of their body they like most.
3. After the ranking is completed, consider the following:
   a. What is your image of your ideal body?
   b. Where did you learn this image?
   c. Why do you like some parts of your body more than others?
   d. Do you have a comfortable vocabulary for all the parts of your body?

4. When all participants have completed the exercise, divide the class into small groups to share responses and reactions.

Activity VI: Questions about Homosexuality (Objectives 4 and 5)

1. Assign students the reading of "Definitions, Questions and Answers about Homosexuality" included in this lesson.
2. Ask each student to anonymously submit ten questions about homosexuality and/or bisexuality.
3. Read each question and solicit answers based upon texts which students selected from the bibliography and the readings accompanying this lesson.

Activity VII: Grand Opening: One Mind (Objectives 4 and 5)

1. Assign students the reading of "American Psychological Association's Statement on Homosexuality" and "Attitude Questionnaire on Homosexuality." Prepare answers for discussion questions.
2. Ask students to respond to "Attitude Questionnaire on Homosexuality" included in this lesson. Allow ten minutes for completion.
3. On the board compile a summary of class reactions to the survey.
4. Discuss attitudes about homosexuality, heterosexuality, and bisexuality using questions such as:
   a. What is homosexuality, heterosexuality, and bisexuality?
   b. Citing historical and cross-cultural examples, explain how these sexual preferences are related to sex-role stereotypes.
   c. What are five popular myths about homosexuals or bisexuals and the corresponding facts?
   d. In what ways does society dictate human sexual preferences?

Activity VIII: Review Questions (Objectives 1-5)

Conduct a class discussion using the following questions:

1. What was Freud's theory of the clitoral vs. vaginal orgasm, and what have been the ramifications for male and female sexual interactions?
2. In what ways are sexual myths and sex-role stereotypes related?

3. What are five research conclusions dispelling myths about male and female sexuality?
4. What are four popular myths of female and male sexuality?
5. What are examples of the five languages used to discuss sexuality?
6. How are the synonyms for sexual terms related to male and female sex-role stereotypes?

SEX ROLES AND SEXUALITY

BIBLIOGRAPHY

Abott, S. and Love, B. *Sappho was a right-on-woman: A liberated view of lesbianism.* New York: Stein and Day, 1972.

American Civil Liberties Union. *Policy statement on homosexuality.* New York: ACLU, 1975.

* American Psychological Association. Resolution on homosexuality. In D. Clark (Ed.), *Loving someone gay.* Milbrae, California: Celestial Arts, 1977.

Barbach, L. *For yourself: The fulfillment of female sexuality.* Garden City, New York: Anchor Books, 1976.

Basile, R.A. Lesbian mothers I and lesbian mothers II. *Women's Rights Law Reporter,* 1974, *2*(2); 1975, *3*(1).

Bem, S.L. Beyond androgyny: Some prescriptions for a liberated sexual identity. In C.G. Carney and S.L. McMahon (Eds.), *Exploring contemporary male/female roles.* La Jolla, California: University Associates, 1977.

Blank, J. *Playbook for men* and *Playbook for women.* Uniquity Publishers, Box 990, Venice, California 90291, 1975, 1976.

Boggan, E.C. et al. *The rights of gay people: An American liberties union handout.* New York: Avon Books, 1975.

*Boston Women's Health Book Collective. *Our bodies, ourselves.* New York: Simon and Schuster, 1973.

Brecher, E.M. *The sex researchers.* New York: New American Library, 1971.

* Clark, D. *Loving someone gay.* Milbrae, California: Celestial Arts, 1977.

Dranoff, S.M. Masturbation and the male adolescent. *Adolescence,* 1974, *9*(34), 169-76.

Fisher, P. *The gay mystique: The myth and reality of male homosexuality.* New York: Stein and Day, 1972.

Fleischhauer-Hardt, H.F. and McBride, W. *Show me.* New York: St. Martins Press, 1975.

Gay Activists Alliance of New York. *Twenty questions about homsexuality.* New York: GAAONY, 1972.

Hite, S. *Sexual honesty by women for women.* New York: Warner, 1974.

Hurwood, B.J. *The bisexuals.* Greenwich, Connecticut: Fawcett Publications, Inc., 1974.

Jay, K. and Young, A. (Eds.). *After you're out: Personal experiences of gay men and women.* New York: Simon and Schuster, 1975.

Johnston, J. *Lesbian nation: The feminist solution.* New York: Simon and Schuster, 1973.

Katz, J. (Ed.). *Homosexuality: Lesbians and gay men in society, history and literature.* New York: Arno Press, 1975.

Kinsey, S., Pomeroy, W., Martin, C. and Gebhard, P. *Sexual behavior in the human male.* Philadelphia: W.B. Saunders, 1948.

*Basic readings for this lesson.

* Lehne, G.K. Homophobia among men. In D. David and R. Brannon (Eds.), *The forty-nine percent majority*. New York: Addison-Wesley, 1976.

Martin, D. and Lyon, P. *Lesbian woman*. New York: Bantam Books, 1975.

* Masters, W.H. and Johnson, V.E. *Human sexual response*. New York: Little Brown and Co., 1966.

* Masters, W.H. and Johnson, V.E. *The pleasure bond*. New York: Bantam Books, 1975.

Mead, M. *Sex and temperament*. New York: William Morrow, 1935.

Mead, M. *Male and female*. New York: Dell, 1949.

Menninger, R.W. Decisions in sexuality: An act of impulse, conscience, or society? *Medical Aspects of Human Sexuality*, 1974, 8, 56-91.

* Morrison, E. and Price, V. *Values in sexuality* New York: Hart, 1974.
An excellent book of group activities for dealing with all aspects of human sexuality. The content is arranged to deal with affective and cognitive responses to sexual issues.

National Gay Student Center. *Motive: Gay men's liberation issue*. Washington, DC: NGSC, Motive, Inc., 1972.

National Gay Student Center. *Motive: Lesbian feminist issue*. Washington, DC: NGSC, Motive, Inc., 1972.

Rush, A.K. *Getting clear: Body work for women* New York: Random House, 1974.

Samuels, M. and Bennett, H. *Be well*. New York: Random House, 1974.

Samuels, M. and Bennett, H. *The well body book*. New York: Random House, 1973.

* Seaman, B. *Free and female*. Greenwich: Fawcett Publications, 1972.

Segal, S.J. Contraceptive research: A male chauvinist plot? *Family Planning Perspectives*, 1972, 4(3), 21-25.

* Sherfey, M.J. *The nature and evolution of female sexuality*. New York: Random House, 1966.

*Shulman, A. Organs and orgasms. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness*. New York: Basic Books, 1972.

Simpson, R. *From the closet to the courts: The lesbian transition*. New York: Viking, 1975.

* The Diagram Group. *Man's body, an owner's manual*. New York: Paddington Press, 1976.

Twenty-Five to Six Baking and Trucking Society. *Great gay in the morning: One group's approach to communal living and sexual politics*. California: Times Change Press, 1972.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY V: BODY BEAUTIFUL: TAKING A LOOK AT MYSELF *

Male Pattern

Female Pattern

* Drawing your own body may be more rewarding than using the figure above.

ACTIVITY VI: READING

American Psychological Association—Statement on Homosexuality

The governing body of the American Psychological Association (APA) today voted to oppose discrimination against homosexuals and to support the recent action by the American Psychiatric Association which removed homosexuality from that Association's official list of mental disorders.

The text of the policy statement, which was submitted to the Council of Representatives by APA's Board of Social and Ethical Responsibility for Psychology and recommended by the Board of Directors, follows:

1. The American Psychological Association supports the action taken on 15 December 1973 by the American Psychiatric Association removing homosexuality from the Association's official list of mental disorders. The American Psychological Association therefore adopts the following resolution:

   > Homosexuality per se implies no impairment in judgment, stability, reliability, or general social or vocational capabilities;
   > Further, the American Psychological Association urges all mental health professionals to take the lead in removing the stigma of mental illness that has long been associated with homosexual orientation.

2. Regarding discrimination against homosexuals, the American Psychological Association adopts the following resolution concerning their civil and legal rights:

   > The American Psychological Association deplores all public and private discrimination in such areas as employment, housing, public accommodations, and licensing against those who engage in or have engaged in homosexual activities and declares that no burden of proof of such judgment, capacity, or reliability shall be placed upon those individuals greater than that imposed on any other person; Further, the American Psychological Association supports and urges the enactment of civil rights legislation at the local, state and federal level that would offer citizens who engage in acts of homosexuality the same protections now guaranteed to others on the basis of race, creed, color, etc.; Further, the American Psychological Association supports and urges the repeal of all discriminatory legislation singling out homosexual acts by consenting adults in private.

The council also amended the Association's "Statement of Policy Regarding Equal Employment Opportunity" to include sexual orientation among the prohibited discriminations listed. APA's employment practices in its various professional placement programs and advertisements in all Association publications will comply with this policy.

ACTIVITIES VI and VIII: DEFINITIONS, QUESTIONS AND ANSWERS ABOUT HOMOSEXUALITY

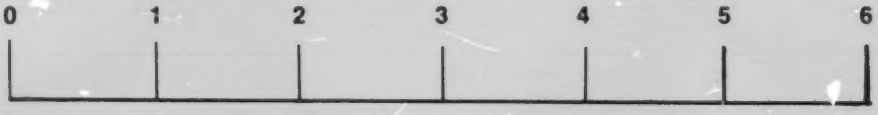
Definitions

Bisexual	a person who is bisexual has an emotional and physical attraction to people of either sex (3 on the Kinsey scale).
Coming out	accepting the fact that you are homosexually oriented and openly living the type of life you would like to lead.
Gay	a homosexually oriented person is gay if she/he is free of feelings of guilt, shame or regret over the fact of her/his sexual orientation.
Heterosexually oriented	means to be emotionally and physically attracted to a member of the opposite sex. These people are usually referred to as heterosexuals. Slang terms: straight, normal; (0-2 on the Kinsey scale).
Homoerotic	thoughts or objects associated with members of one's own sex that are sexually stimulating.
Homosexually oriented	means to have an erotic preference for members of one's own sex. These people are most often referred to as homosexuals and/or lesbians (females). Slang terms: queer, faggot, pansy, fairy, dyke, butch, lessie, leddy; (4-6 on the Kinsey scale).
In the closet	a homosexually oriented person who is not open about her/his sexuality and is presenting herself/himself as a heterosexually oriented person. She/he is unwilling to 'come out'.
Transsexual	someone who feels that they are psychologically a member of the opposite sex. Often these people receive hormone treatments and surgery in order to change their bodies to match the way in which they see themselves (sex change).
Transvestite	a man or woman who dresses in the clothes of the opposite sex. A person who is a transvestite may or may not be homosexually oriented.

---

* Adapted from the Operation Socrates Handbook, University of Waterloo, Waterloo Ontario

The Kinsey Scale:



Kinsey devised a scaling system to describe the spectrum of sexuality:

0. Exclusively heterosexually oriented.
1. Predominantly heterosexually oriented and only incidentally homosexually oriented.
2. Predominantly heterosexually oriented but more than incidentally homosexually oriented
3. Equally heterosexually and homosexually oriented.
4. Predominantly homosexually oriented but more than incidentally heterosexually oriented.
5. Predominantly homosexually oriented and only incidentally heterosexually oriented.
6. Exclusively homosexually oriented.

Questions and Answers

What is a homosexual experience?

A homosexual experience is any physical arousal you feel in response to someone of your own sex. This can range from just thinking about someone and being aroused, to actually experiencing orgasm with that person. You can have a homosexual experience without being predominantly homosexually oriented. Most people have a homosexual experience at some point in their lives.

How common are homosexual experiences?

According to Kinsey in 1949, 37% of American men have had at least one homosexual experience to the point of orgasm and 13% were predominantly homosexually oriented (4-6 on Kinsey's scale). For women the percentages were 20½% and 7% respectively. This means that when you walk down the main street of your town or city, approximately one out of every three people you pass has had a homosexual experience and one out of ten is predominantly homosexually oriented.

Will one homosexual experience cause me to be homosexually oriented for the rest of my life?

Most people have at least one homosexual experience during their lifetime. This experience can range from a thought or a dream, to actual sexual contact. These experiences may or may not be related to your general sexual preferences. You may be predominantly heterosexual, bisexual or homosexual in your orientation; one homosexual experience cannot determine this and should not be feared.

Can a homosexually oriented person have heterosexual sex?

Yes, a homosexually oriented female or male is not built differently than anyone else. She or he has the same genitalia which function in exactly the same manner as heterosexually oriented people. The difference lies only in the preference of having sexual relations with a member of the same sex.

Who is the husband and who is the wife in homosexual relationships?

In many such relationships there is no need to define one person as husband and one as wife. Household duties and sexual activities are not based on traditional marriage roles. But, just as in heterosexual marriages, there are some homosexual relationships in which one partner will assume the dominant role and the other the passive role.

Has homosexuality always been frowned upon?

No; in the past homosexuality was an accepted part of Greek and Roman cultures. It was only with the acceptance of Judaeo-Christian teachings that these attitudes changed. When these religions began the tribes were struggling to survive and so it was important to produce children. To make sure this occurred, all forms of sexuality and sexual acts which did not lead directly to the birth of a child were outlawed.

How do other cultures react to homosexuality?

Although our own Western culture does not approve of homosexual activity, many in the Near and Far East do. Drs. Ford and Beach report that of the societies they sampled, 49 of the 76 (64%) considered homosexual behaviour to be normal for members of the community. Homosexual activity in these societies is often a part of the normal growing up process that all teenagers go through and does not lead to one exclusive sexual orientation (either heterosexual or homosexual). In fact exclusive sexual orientations are only found in the Western world.

Isn't homosexuality a sign of a society breaking down?

The best answer to this question comes from 20 Questions about Homosexuality by Gay Activists Alliance:

"The Persian empire declined quite nicely along with strong antihomosexual taboos. Homosexuality flourished freely at the zenith of the Roman Empire, but the decline was accompanied by an increase in antihomosexual restrictions. Homosexuality thrived during the heights of Periclean Greece, Renaissance Italy and Medieval Japan, and some cultures in which homosexuality has been accepted, like those of certain African and American Indian tribes, neither rose to nor fell from world-dominating heights. The acceptance or non-acceptance of homosexuality had nothing whatever to do with the rise or decline of any culture, and no reputable historian since the 18th Century has taken this theory seriously.

Do homosexually oriented people really want to be heterosexually oriented?

No, homosexually oriented people are by definition primarily attracted to people of their own sex; that is where they find most fulfillment. Many have wishes for the acceptance they would get if they were primarily heterosexually oriented. Some have even tried a heterosexual life style, but in many cases they have not been willing to keep up a pretense. If society did not condemn homosexuality and homosexual experiences, people would be more comfortable with their sexuality, no matter where they were on the sexual spectrum.

Why do the experts claim that all homosexually oriented people are emotionally disturbed?

A careful look shows that psychiatrists and counsellors make their judgments from their experiences with homosexually oriented people who come to them for help. If their only contact with the heterosexual world was through their clients, they could draw the same conclusions about heterosexually oriented people. Professionals in these fields

seldom see the healthy homosexually oriented individual because she or he does not need counselling.

Can a homosexual orientation be changed (cured)?

Some individuals have undergone attempts to change their homosexual orientation. In some cases, the person's enjoyment of homosexual relationships has been removed, but in very few cases has this resulted in a satisfying adjustment for the individual. Why attempt change (cure)? Homosexual behaviour, being natural, needs no curing. It is not a disease or a sickness and thus the term "cure" really does not apply.

Are there fewer females than males who are homosexually oriented?

No. According to recent statistics there are not only as many females as males who are homosexually oriented, but probably more. Since there are more women than men in the population, then statistically there are more lesbians.

Why is there so little said or known about lesbians?

In the past and present a shield of invisibility was maintained by lesbians in order to get and keep a job. Of all the homosexually oriented women in North America 20% have children and since these women are considered to be unfit mothers they hide in order to keep their children. As well, men don't believe that two women can actually achieve sexual satisfaction and therefore do not recognize homosexually oriented women and for much the same reasons there are very few books that have been written about lesbians.

Do lesbians hate men?

Lesbians have an erotic preference for their own sex. This does not mean that lesbians seclude themselves from contact with men. Lesbians can relate to men emotionally and intellectually but they generally do not want to have a sexual relationship with them. Since for lesbians the sexual attraction is not necessarily a main factor in their relationships with men, lesbians and men often have good and relaxed friendships.

Do women who are homosexually oriented want to seduce every woman they meet?

Homosexually oriented women have a sexual preference for women but that does not mean "every" woman. Like everyone else, homosexually oriented women are only attracted to certain women and then some interest must be shown on the part of the woman before any move is made.

How can you spot a homosexually oriented person?

Generally, you cannot spot a "homosexual" any more than you can pick out who is a doctor or a secretary. Most gay people just look average. Many go out of their way to avoid acting or dressing in any of the ways which might associate them with the stereotypes most straight people have of gay people. The idea that all homosexually oriented men are swishy and effeminate, and that all homosexually oriented women are butch truck drivers is simply not true. In fact, many effeminate looking men and masculine women are heterosexually oriented.

Why do we only hear about homosexually oriented people in the arts?

This is probably because the arts (theatre, fine arts, interior design, etc.) hold the most liberal attitudes on sexuality thereby allowing the homosexually oriented person to acknowledge her/his sexuality with little or no discrimination.

Why are there no homosexually oriented people in the professions?

According to the Kinsey statistics, about one out of every ten professionals is predominantly homosexually oriented. Because they are afraid they might lose their jobs

or clientele, many professionals do not admit their sexuality. Because of this we get the impression that there are no homosexually oriented professionals.

Do homosexually oriented women prefer men's jobs?

Since the idea that a woman who is attracted to other women must want to be a man is so common, it is natural to think that homosexually oriented women prefer men's jobs. However, this is not the case. Because of women's liberation, job equality is becoming a reality and lesbians can be found in any type of job or position from model to mechanic.

Can homosexually oriented people successfully raise children? Where do the children come from?

Homosexually oriented people are capable of producing children. A person might have been married before realizing her/his sexuality; lesbians can also be unwed mothers.

A certain sexual orientation is not a prerequisite for child raising. Children need love, and understanding and homosexually oriented people are perfectly capable of giving them these things. Since children are not isolated from the rest of the world, they will not necessarily be pressured into growing up with a homosexual orientation.

Because I don't date, does it mean that I am homosexually oriented?

Not at all. Many people have trouble dating and feel awkward with members of the opposite sex. Sexual preference usually takes some time to develop, so don't categorize yourself too soon.

If I associate with homosexually oriented people will I become homosexually oriented?

No! People don't catch a homosexual orientation. You have probably been associating with homosexually oriented people throughout your life without even being aware of it. If you associate with gay people, there is a possibility that you might have a homosexual experience, if you want one, but it does not mean that you will become homosexually oriented.

Why don't animals do it?

Many people are unaware of the fact that animals of all species engage in homosexual acts. Wainwright Churchill states that homosexual behaviour has been observed by scientists to occur between "monkeys, dogs, rats, bulls, porcupines, guinea pigs, horses donkeys, cats, raccoons, baboons, apes and porpoises." These acts are more frequent and observable between males than females.

Don't "homosexuals" molest little boys?

This idea has not been supported by facts. Gebhard Gagnon, Pomeroy and Christenson report that child molesters more frequently victimize girls than boys and that their personalities and behavior do not resemble those of typical homosexually oriented persons. Most child molestations occur in the child's home, in a neighbor's home or in a relative's home and are committed by either a relative or a friend of the family. Like the vast majority of heterosexually oriented people, homosexually oriented individuals have no sexual interest in children.

Are gay people trying to take over?

This idea may have resulted from a misunderstanding about Gay Liberation. If homosexually oriented people were allowed to live as openly and honestly as heterosexually oriented ones, there would be no need for things like Gay Liberation and homosexual demonstrations. Homosexually oriented people don't want everyone in the world to be gay; they simply want to be allowed to be themselves.

Are homosexually oriented people more promiscuous than heterosexually oriented people?

This may be the case for some, because for homosexually oriented people there are no pressures to settle down with one partner. Also there are fewer preliminaries to a sexual experience in the homosexual world. Many people have a series of affairs which may or may not lead to a long-term relationship. Homosexually oriented people, like heterosexually oriented people, can be true to one person or play around with many.

Do homosexually oriented men try to seduce every man they meet?

This is untrue. Like heterosexually oriented men, homosexually oriented men are only attracted to some people and if the men they are attracted to are not interested in sex, they will not force the issue. Homosexually oriented men do not go out of their way to "make" straight men. There are plenty of homosexually oriented men to choose from.

Do homosexually oriented men hate women?

Homosexually oriented men can relate to women emotionally and intellectually, but they generally do not want to have sexual relationships with them. While some men (of all sexual orientations) dislike women, the majority have good friendships with them. For homosexually oriented men the sexual attraction is not necessarily a major factor in their relationships with women; homosexually oriented men and women often have good and relaxed relationships.

Are homosexually oriented people bad job risks?

Homosexually oriented people are just as responsible as heterosexually oriented people. Those who are homosexually oriented are sometimes believed to be security risks. If their sexuality were known, they would lose their positions; therefore, these people are liable to blackmail. If their sexuality made no difference to the employers, then homosexually oriented people could not be blackmailed and would not be security risks.

ACTIVITY VII: ATTITUDE QUESTIONNAIRE ON HOMOSEXUALITY

The purpose of this questionnaire is to help you get in touch with attitudes toward homosexuality. We will discuss the results. Please check your own attitudes by responding to these questions. Respond using the following scale:

Strongly Agree	4
Mildly Agree	3
Mildly Disagree	2
Strongly Disagree	1

____ 1. Homosexuality per se should not be referred to as illness or disease.

____ 2. In my opinion, homosexuality is morally wrong.

____ 3. Homosexuality should not disqualify an individual from:
   a. state or federal employment
   b. working with children
   c. the armed services

____ 4. In my opinion, homosexuals can achieve effective functioning in life as homosexuals.

____ 5. Homosexuals perceive themselves as emotionally disturbed.

____ 6. In my opinion homosexuals have no more incidence of emotional disturbance than heterosexuals.

____ 7. In the U.S. private homosexual behavior between consenting adults should be legal.

____ 8. Homosexual seduction during the college years would probably initiate a homosexual orientation in the life style of the victim.

____ 9. If I were a counselor, I would work with a homosexual client who was not interested in changing his/her sexual orientation but wanted to work on goals such as making friends, building self-confidence, etc.

____ 10. If I knew a homosexual who was unaware of the gay liberation movement, I would provide this information.

____ 11. I think the most important goal for a homosexual should be to change sexual orientation to heterosexual.

____ 12. I do not think homosexual marriages should be legally recognized.

Unit III
Lesson 10

SEXISM IN LANGUAGE

INTRODUCTION

The field of psycholinguistics was pioneered by anthropologists who discovered that language influenced people's perceptions of reality and reflected their values and assumptions (Whorf, 1956). An analysis of the English language reveals many characteristics of English-speaking people, including assumptions of proper roles for men and women and the differential valuing of these roles. Furthermore, research indicates that women, like other subordinated groups, use different language patterns than the dominant culture (Conklin, 1973; Key, 1972; Lakoff, 1975).

The purpose of this lesson is to assist students in (1) examining the English language for sex bias, (2) developing some alternatives to sexist language, and (3) identifying different language patterns characteristic of women and men.

OBJECTIVES

1. **To be able to identify six ways that language reflects sex bias.**
2. **To be able to use nonsexist language.**
3. **To be able to summarize one research study which indicates different language patterns for males and females.**

FACILITATOR PREPARATION

Read the bibliographical entries marked with an asterisk. Review the objectives and activities for this lesson and select those appropriate for your learning/teaching situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: "He" Is Only a Word (Objective 1)

1. Replicate Linda Harrison's research described in "Cro-Magnon Woman--In Eclipse," using class members as subjects.
2. Discuss the results by asking students whether they drew men or women for each of the seven categories of the experiment.
3. Share Linda Harrison's research study with the class. (Included with this lesson.)

Activity II: Much Ado about Something (Objective 1)

1. Ask students to complete the exercise, "Parallel Language Forms," included with this lesson.
2. Facilitate a discussion of the connotations of nonparallel words. The following questions may help structure the discussion:
   a. Do you consider the terms to be equal?
   b. What connotations do words ending in "ess" and "ette" convey (small? petite? less?)?
   c. What do you think is responsible for the evolution of a language with such different connotations for words used for males and females?

Activity III: Walk a While in My Pronoun (Objectives 1 and 2)

1. Have class members select an article from a newspaper, a page from a book, a song, a poem, or an advertisement and reverse all of the personal pronouns in the item. How does this change its meaning? What does this reflect about the language?
2. Ask students to use "Guidelines for Identifying Sex Bias in Languages" to identify any examples of sex bias or sex fairness represented in the samples from Step #1.

Activity IV: Sex Roles and Synonyms (Objective 1)

1. Ask class members to list all the synonyms for "woman" and "man." Write these on the blackboard as the students enumerate them.

2. After all the words have been listed, analyze the array for implications about the roles of men and women.

Activity V: Say It Again, Sam (Objective 2)

1. Ask students to complete the "Alternatives to Sexist Language" worksheets, review the directions, and provide time for completion.
2. Facilitate a discussion on the impact of the alternatives. The following questions may help structure the discussion:
   a. How do the alternatives provide for a more equal treatment of the sexes?
   b. What impact could nonsexist language have on children?
   c. Why do you think there is resistance to altering the sexist nature of our language?
   d. What are several examples of sexist language you use daily?
   e. How can you effect change in the language of yourself and others?

Activity VI: Speech Patterns of Males and Females (Objective 3)

1. Ask a student or group of students to research different language patterns for females and males and share their findings with the class.

Activity VII: Review Questions (Objectives 1-3)

Conduct a class discussion using the following questions.

1. List six ways in which the English language is sexist.
2. What are two implications of the usage of the generic masculine pronoun?
3. What are three examples of nonparallel terms referring to males and females?
4. Give three examples of qualitative differences in terms depicting female and male.

SEXISM IN LANGUAGE

BIBLIOGRAPHY

Blauberg, M. The nurse was a doctor. In R. Ordoubadian and W. Engle (Eds.), *Views on language*. New York: Intrauniversity Publications, 1975.

Burr, F., Dunn, S., and Farguhar, N. Women and the language of inequality. *Social Education*, 1972, *36*, 845.

Conklin, N.F. Perspectives on the dialects of women. Paper presented at American Dialect Society, 1973.

Densmore, D. *Speech is the form of thoughts*. Pittsburgh: Know, Inc. (Reprint.)

Farb, P. *Word play: What happens when people talk*. New York: Alfred A. Knopf, 1973.

Farwell, M. Women and language. In J.R. Leppaluoto (Ed.), *Women on the move*. Pittsburgh: Know, Inc., 1973.

Faust, J. Words that oppress. *Women Speaking*. Pittsburgh: Know, Inc., 1970.

Feminist publishers fight back against "sexism" in books. *Publishers Weekly*, 1974, *205*(19), 34-35.

* Harrison, L. Cro-Magnon Woman—In Eclipse, *The Science Teacher*, April, 1975.

Henley, N.M. Power, sex, and nonverbal communication. *Berkeley Journal of Sociology*, 1973-74, *18*, 1-26. (Reprinted in B. Thorne and N. Henley, *Language and sex: Difference and dominance*. Rowley, Mass.: Newbury House, 1975.)

Henley, N. and Thorne, B. *She said, he said: An annotated bibliography on sex differences in language, speech and nonverbal communication*. Pittsburgh: Know, Inc., 1975.

Henley, N. *Tinkling symbols: Language in body-politics*. New Jersey: Prentice Hall, Inc., 1977.

Key, M.R. Linguistic behavior of male and female. *Linguistics*, 1972, *83*, 15-31.

Klemesrud, J. Sexist cards are greeted with disdain. *The New York Times*, June 13, 1974.

Kramer, C. Folk linguistics: Wishy-washy mommy talk. *Psychology Today*, 1974, *8*(1), 82-86.

Lakoff, R. *Language and woman's place*. New York: Harper and Row, 1975.

Legman, G. *Rationale of the dirty joke: An analysis of sexist humor*. Portland: Castle Books, 1968.

Modern Language Association. Commission on the Status of Women. *Female Studies*, 1970-72, 1-5.

*Pierce, C. Natural law, language and women. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness*. New York: Basic Books, 1972.

Pogrebin, B.B. How does it feel to be the husband of . . . *Ms.*, January, 1973, 26-27.

* Strainchamps, E. Our sexist language. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness*. New York: Basic Books, 1972.

*Basic readings for this lesson.

Warner, A.A. Miss, mrs., ms. Radcliff Colleges Schlesinger Library. *Library Journal,* January 1, 1974, 33-35.

Weisstein, S. *Laugh, I nearly died.* Pittsburgh: Know, Inc., 1976.

Whorf, B. *Language, thought and reality.* Cambridge: Technology Press of Massachusetts Institute of Technology, 1956.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY I: "He" Is Only a Word

Cro-Magnon Woman — In Eclipse*

Linda Harrison

As science teachers, most of us have heard of Cro-Magnon Man. The textbooks we use in elementary and secondary science courses which discuss human evolution usually refer to cavemen, primitive man, early men, or to examples of our predecessors, such as Cro-Magnon Man, Java Man, Peking Man, or Neanderthal Man. But what is written of Cro-Magnon Woman or of our other female predecessors? None of us doubts their existence, but if our knowledge of them were restricted to our textbook readings, we would have no specific knowledge of early females and no particular evidence of their existence—other than their progeny. Early females are not specifically mentioned in our texts, and most authors apparently feel little compunction for this omission. Because *man, men, cavemen,* and similar terms can by definition refer either to males exclusively *or* to males and females, most authors find it easy to omit explicit reference to females for the sake of convenience.

Do these written omissions lead students to interpretational omissions? That is, do the language patterns in which our texts usually refer to early humans influence the inferences drawn by our students? By failing expressly to mention females in discussions of human evolution, are we causing students to exclude females in their interpretations of these discussions? If students believe that the terms *man* and *men* are synonymous with terms like *humans, people* and *men and women,* then they should just as readily visualize males and females while reading any one of these collective terms. But do they?

Method of Investigation

To answer that question, more than five hundred junior high school students were, in effect, asked whether they visualized our female predecessors when described in terms such as early *man, men,* and *he.* They indicated whether they included females in their understanding of these masculine-oriented terms in the same way that they included females in their understanding of terms such as *humans, people,* and *men and women.* These students were enrolled in science courses and were asked by their science teachers to complete a survey, which would not be graded, asking for their impressions of early humans. Neither the teachers nor the students were aware that the surveys would be used for any other purpose than to gain insight into students' impressions of early people.

Three forms of the survey were administered. Only one form of the survey was given to any class. The forms were identical except for the terms referring to people. On Survey I, the terms used in reference to people were *man, men, mankind,* and *he;* on Survey II, *humans, people,* and *they* were used; and on Survey III, the survey consisted of seven situations or questions concerning early people. Each asked the students to draw early humans. In each case also students were instructed to give every character drawn a modern first name to facilitate reference to certain figures. The number of male and female names given characters was then counted. Names which could have applied to either sex were not counted. The situations or questions were as follows. The words italicized here were changed in the Survey forms II and III.

1. Draw three examples of early *man* and the tools you think *he* used in daily life.

*Ms. Harrison is an instructor in the Department of Geology at Western Michigan University, Kalamazoo.

Reprinted with permission from *The Science Teacher.*

2. When primitive *men* began to settle in areas rather than to roam, they began to cultivate plants. Draw three of the earliest plant cultivators at work.
3. The color of hair, eyes, and skin of an early *man* are usually not visible on skull remains. Draw the heads of two examples of early *man* and show what color eyes, hair, and skin they had.
4. Draw two early *men* who had just learned the use of fire, cooking an evening meal.
5. At the dawn of civilization when *mankind* first started making pottery, there was probably little equipment. Draw the way you think *mankind* first made pottery—two examples.
6. The infants of early *man* were not able to care for themselves. A long period of nurturing was necessary for survival. Draw some early *men* (including children) showing situations of nurturing.
7. Suppose that on "feast days" *men* of good will gathered to celebrate. Draw such a group of *men* of goodwill, gathered to celebrate.

Approximately equal numbers of male and female students (257 and 246, respectively) participated in the surveys:

	male students	female students
Survey I	101	91
Survey II	92	89
Survey III	64	66
Totals	257	246

Analysis of Data

It was assumed that students would not consistently draw one sex to the exclusion of the other. That is, if the terms used in reference to people really mean males *and* females, then both sexes would be drawn in response to all three surveys. Some situations described might elicit more figures of one sex; but generally, one sex would not be drawn to the exclusion of the other in a significantly different proportion on one survey form than on any other.

Two null hypotheses were tested: The

Percentages of male and female students drawing exclusively male figures, male and female figures, and exclusively female figures.

QUESTION NO.	SEX OF STUDENTS	SURVEY I Figures drawn M %	M+F %	F %	SURVEY II Figures drawn M %	M+F %	F %	SURVEY III Figures drawn M %	M+F %	F %
1	Male	93	7	0	56	43	1	28	69	3
	Female	53	47	0	25	73	2	6	94	0
2	Male	88	12	0	70	30	0	64	32	4
	Female	58	40	2	43	49	8	17	80	3
3	Male	82	16	2	61	36	3	15	81	4
	Female	49	43	8	24	57	19	8	89	3
4	Male	80	18	2	49	51	0	6	92	2
	Female	57	36	7	25	63	12	4	94	2
5	Male	86	8	6	57	32	11	17	76	7
	Female	41	40	19	34	41	25	11	76	13
6	Male	49	43	8	22	58	20	6	69	25
	Female	11	66	23	5	79	16	2	83	15
7	Male	69	31	0	36	62	2	16	84	0
	Female	54	43	3	14	74	12	7	91	2
Ttl.	Male	42	58	0	17	83	0	2	98	0
	Female	9	91	0	2	98	0	1	99	0

proportion of students who will draw (1) males to the exclusion of females, or (2) females to the exclusion of males in response to any one survey form will not differ significantly from the proportion who will draw males or females exclusively in response to any other survey form for the same situation or question. These hypotheses were tested at the 0.05 level of significance using the chi-square test.

For male students, the first null hypothesis was rejected in 19 of 21 instances. The percentage of male students drawing only male figures was significantly greater in response to all seven items on Survey I than in response to Surveys II and III. Similar results were obtained in response to five of the items on Survey II compared to Survey III.

For female students, the first null hypothesis was rejected in 15 of 21 comparisons. They also drew the greatest percentage of only male figures in Survey I and the least for Survey III. Item number six was the only situation to which female students' responses were not significantly different among the three surveys.

Of the male students, 42 percent drew only male figures in total response to all items on Survey I (which used masculine-oriented terms). That is, 42 percent of the male students drew not one female for the entire survey on which people were referred to as *man, men,* or *he*. In response to Survey II (using neutral terms such as *humans* or *people*), 17 percent drew only male figures for every item; for Survey III (using both male and female terms), two did. No such significant difference in total response occurred among the female students, where the percentages were 9, 2, and 1 to all seven items on Surveys I, II, and III, respectively. Not one student responded to any survey by drawing females only for every item.

The second null hypothesis (that students will not draw significantly different proportions of exclusively female figures in response to any item on the three surveys) could be rejected in only 2 of 21 comparisons for male students, and in 3 of 21 comparisons for female students.

The percentage of male students who drew exclusively male figures, male and female figures, and exclusively female figures to each item on the three surveys were compared with the same percentages for female students. (See table.)

Conclusions

General trends shown by these data are:

1. A significantly greater number of male than female students drew only male figures in total response to all survey items (that is, they did not draw even one female for the entire survey) on Surveys I and II.
2. Both male and female students consistently drew only male figures more often in response to Survey I than to Surveys II and III, and to Survey II than to III.
3. Male and female students were far more likely to draw only male figures than only female figures in response to all three surveys.
4. More male students consistently drew exclusively male figures in response to each item on all three surveys than did female students.
5. Both male and female students generally drew the greatest percentage of exclusively male figures in response to items one and two, asking for examples of early tool users and plant cultivators, than in response to any other items.
6. More male and female students drew exclusively female figures in response to item 6, asking for examples of early child nurturing situations, than in response to other questions.

Because approximately equal numbers of male and female students enrolled in several schools participated in the surveys, no student-sex bias or student-class bias is expected to have influenced these data. None of the classes had discussed the subject of human evolution extensively, so that no bias was expected because of differences in knowledge of the subject.

Because the questions on all three forms of the survey were identical *except* for the words referring to people, it seems reasonable that the difference shown by students' responses must reflect the influence of these language differences. The influence of language on thought has been discussed at

length by linguists, psychologists and philosophers. The exact interrelationship of the two is in dispute, but language is generally seen as a reflection of cultural values. Sapir [1] believed that language "powerfully conditions all our thinking about social problems and processes . . . . The fact of the matter is that the 'real world' is to a large extent built up of the language habits of the group." Whorf [2] thought that through language, "... the personality not only communicates, but also analyzes nature, notices or neglects types of relationship and phenomena, channels his reasoning, and builds the house of his consciousness."

How easily we can neglect to mention females for the sake of convenience is shown by our allowing words such as *man, men, cavemen,* or *salesmen* to stand for males *or* males and females. Whether or not females are included in such communication is left to our inference. The fact that such items, for the overwhelming majority of the students surveyed (particularly the males), did *not* elicit female images indicates their effectiveness in excluding females.

The male dominance of students' responses is probably also a reflection not only of the language used on the survey, but of the language in which human evolution is usually discussed in general, as well as of the traditional sex roles in our culture.

Beyond the obvious differences in students' responses to the surveys which are most probably attributable to language, several general trends were evident on all three surveys. More students drew exclusively male figures (that is, drew no female figures) in response to items 1 and 2, asking for examples of early tool users and plant cultivators than for any other items, and the greatest percentage of exclusively female figures in response to item 6, asking for child nurturing situations.

The students' apparent impressions that females were not tool users of plant cultivators are not supported by fossil evidence and inferences about our early predecessors drawn from analogies with hunting and gathering cultures today. [3, 4] Females in modern hunting and gathering cultures such as the "Bushmen" of the Kalahari Desert, the Australian aborigines, and some American Indian tribes perform vegetable gathering, cure hides and make clothing, construct baskets and pottery, while hunting is the province of the males. It is reasonable that early humans might have had a similar division of labor.

It seems likely that females contributed at least an equal share in the early development of agriculture, weaving, and pottery, and to the development of tools used in those endeavors—to the development of what is normally thought of as evidence of culture. The present male dominance of these areas obscures the primary contributions made by females, and they are forgotten.

Recommendations

It is time that our female predecessors be given some attention in any discussion of human evolution. Not only are they seldom accorded the credit due them, but expressions like "the *man* who discovered fire" conjure images of "the *male* who discovered fire," no matter what the intention of the author. Especially in science courses, where objectivity is supposedly taught by word and example, the use of such masculinely oriented terms should be abandoned. Our ancestors were of both sexes. Let us speak of them as *men and women,* or *women and men,* or in such neutral terms as *humans, people,* and *we.* As organisms evolve in response to changing environments, so too can language evolve in response to changing attitudes. Let us use words which encourage images of women rather than those which may only imply their existence.

References

1. Mandelbaum, David G., Editor. *Edward Sapir, Culture, Language, and Personality. Selected Essays.* University of California Press, Berkeley and Los Angeles, 1966, Pp. 68-69.
2. Carroll, John B., Editor. *Language, Thought, and Reality. Selected Writings of Benjamin Lee Whorf.* The M.I.T. Press, Massachusetts Institute of Technology, Cambridge, Massachusetts, 1967, P. 252.
3. Borun, Minda, *et al.* "Women's Liberation: An Anthropological View." Know, Inc., Pittsburgh, Pennsylvania, 61 pp.
4. Service, Elman R. *The Hunters.* Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1966.

ACTIVITY II: "PARALLEL FORMS OF LANGUAGE"*

Listed below are terms which a person may use in reference to men. In the blank space provided, please indicate the term you consider the parallel form of the same word which you could use to refer to women. Finally, indicate by checking the appropriate space if the terms are equal or unequal.

		Are the terms equal?	
Man	_____	Yes	No
Gentlemen	_____	Yes	No
"Stud"	_____	Yes	No
Guy	_____	Yes	No
Master	_____	Yes	No
Author	_____	Yes	No
Governor	_____	Yes	No
Patron	_____	Yes	No
Bachelor	_____	Yes	No
Impotent	_____	Yes	No
Sissy	_____	Yes	No
"Jock"	_____	Yes	No
Man and Wife	_____	Yes	No

*Adapted from "The Nurse Was a Doctor," a paper by Maija S. Blaubergs, Ph.D., from the Educational Psychology Department and Linguistics Curriculum, University of Georgia, Athens, Georgia.

ACTIVITY III: GUIDELINES FOR IDENTIFYING SEX BIAS IN LANGUAGE

Category	Definition	Example
Generic use of he and man	Using masculine terms to describe a group which includes females	Generic use of "he", mankind, man-made, manpower, man on the street, Average American . . he/his.
Job titles	Job titles which imply a distinction between men's work and women's work	Salesman, male nurse, policeman, repairman, stewardess, lady executive.
Unequivalent parallel forms	Parallel words which have different meaning and value	Master-mistress, governor-governess, patrimony-matrimony, Mr. Jones-Mrs./Miss Jones, man of the house-housewife.
Diminished existence	Consistently ignoring or minimizing the existence of females	Written materials which ignore females and their contribution, photographs which fail to portray females, examples which imply inferior status for females.
Female as deviation from the norm	A word which is assumed to mean male unless femaleness is indicated	Lady lawyer, poetess, authoress, Jewess, lady doctor.
Differing connotations concerning sexuality	Words which imply different roles related to sexuality	Spinster-bachelor, frigid-impotent, she's a professional vs. he's a professional, man on the street vs. woman on the street.
Nonparallel usage	Idioms which are not parallel for females and males	Man and wife vs. woman and husband, his widow vs. her widower, Mr. Jones vs. Mrs./Miss Jones, girls and men vs. boys and women (in reference to adults), cleaning lady vs. garbage gentleman.
Spoiled description	Using pejorative or girl-watching terms when referring to females	Chick, bird, peach, dish, girl, baby, doll, tramp, prude, nymph, witch.
Subservient status	Word usage which denotes women as the property of men	John Adams moved and took his wife and children with him. Charles lets his wife work.

ACTIVITY V: ALTERNATIVES TO SEXIST LANGUAGE*

Rewrite the following sentences to make the linguistic treatment of males and females equal.

Examples of Sexist Language	*Alternatives*
In New England, the typical farm was so small that the owner and his sons could take care of it by themselves	
early man; Neanderthal man; when man invented the wheel . . .; *History of the Black Man in America: Man and His World*	
businessmen; congressmen; mailmen; repairmen; etc., when women are part of these groups	
The ancient Egyptians allowed women considerable control over property.	
Pioneers moved West, taking their wives and children with them.	
Jim Weiss allows his wife to work part time.	
A slave could not claim his wife or children as his own because the laws did not recognize slave marriages.	
lady professor; lady doctor; male nurse; the fair sex; the weaker sex; the little woman	
Mary Wells was a highly successful woman advertising executive.	
Galileo was the astronomer who discovered the moons of Jupiter. Marie Curie was the beautiful chemist who discovered radium.	

*Adapted from: *Guidelines for Improving the Image of Women in Textbooks*, Scott, Foresman and Company

Guidelines for Equal Treatment of the Sexes in McGraw-Hill Book Company Publications, McGraw-Hill.

The candidates were Byron K. Wilson, President of American Electronics, Inc., and Florence Greenwoood, a pert, blond grandmother of five.

Write a paragraph about what you expect to do when you are old enough to have a Mr. or Mrs. before your name.

Al listened patiently to the ladies' chatter.

Unit III
Lesson 11

TOWARD SEX FAIRNESS IN EDUCATION

INTRODUCTION

A review of recent data suggests that schools have served largely to transmit role expectations that are unrealistic in today's world. Although educational achievement is an imperfect measure of preparation for adult roles, the statistics from a 1975 report of the National Assessment of Educational Progress (NAEP) emphasize the problem of sex bias in schools. The report states:

> *The purpose of this paper is to point out male-female differences in achievement across several of the learning areas. Hopefully the results discussed here will not be used as ammunition to reinforce the stereotype that women do not have the ability to handle math, science and the social sciences, but as a basis for examining the possible existence of social and curriculum biases in these areas.*
>
> *In the social sciences, mathematics and science, male and female performance is nearly equal at age nine. However, what is a slight male advantage at age nine increases until at the adult level, there is a dramatic difference between the performance of the sexes (NAEP, 1975).*

It is in the American institution of public education that people couch their dreams of a better society and experience the frustrations of making that better society a reality. Schools are expected to serve two primary functions: (1) to transmit experiences, culture and accumulated knowledge from the past, and (2) to equip people to function in the future roles and institutions of a society characterized by change. As the roles of men and women have become more diverse, parents, educators and other concerned citizens have begun to hold schools accountable for preparing boys and girls for futures that are not restricted by unrealistic sex-role expectations. Legislators made a significant contribution to this effort when they enacted Title IX of the Educational Amendments of 1972, which prohibits sex discrimination in all educational programs and activities receiving federal financial assistance.

The purpose of this lesson is to assist students in analyzing the dynamics of sex bias and sex fairness in American public education.

OBJECTIVES

1. **To be able to describe eight domains of American public schools which teach stereotyped sex roles to boys and girls.**
2. **To be able to explain the concept of a "hidden curriculum" and its relationship to sex roles.**
3. **To be able to discuss the intent of Title IX of the Educational Amendments of 1972.**
4. **To be able to explain the effects of Title IX on four educational areas.**

FACILITATOR PREPARATION

Read the bibliographical entries marked with an asterisk. Review the objectives and learning activities and select those most appropriate for your learning/teaching situation. Assign student readings.

Note: There are media resources available which address sexism in education. The National Education Association's *Sex-Role Stereotyping Kit,* Parts II and III, is described in the Suggested Media Resources.

SUGGESTED LEARNING ACTIVITIES

Activity I: The Girls Cheer while the Boys Play (Objectives 1 and 2)

1. Assign related reading, *And Jill Came Tumbling After: Sexism in American Education*. (Stacey et al. 1974).
2. Ask the class to form small groups with men and women evenly distributed in each.
3. Ask each group to select a reporter.
4. Ask group members to reflect on their own educational experiences and list programs or activities where boys and girls were treated differently.
5. Assign the reading "The Hidden Curriculum in Schools," included with this lesson; ask students to review the reading and expand the lists where possible.
6. Ask the reporters to share their lists with the entire class.

Activity II: The Victimization of Dick and Jane (Objectives 1 and 2)

1. Assign related reading: Federbush, "The Sex Problems of School Math Books"; Trecker, "Women in U.S. History High School Textbooks"; "Look Jane Look, See Sex Stereotypes." These articles are in *And Jill Came Tumbling After* (Stacey et al., 1974).
2. Review the traditional personality traits, interests, and aptitudes which make up the masculine and feminine sex-role stereotypes.
3. Ask students to form dyads, with one student acting as recorder and the other as examiner.
4. Distribute one public school textbook and one "evaluation checklist," included in this lesson, to each dyad.
5. Provide 20-30 minutes for students to critically examine their text books and record their observations on the evaluation form.
6. Ask each dyad to share their observations with the class in 3-5 minutes.
7. Ask the class to brainstorm how the images of males and females could be more humanly presented in texts and how teachers could use these texts to educate students about sex-role stereotyping.
8. Share with the class some steps that students, teachers, administrators, parents and community groups can take to eliminate sex bias in texts. (See "Changing Sexist Textbooks," included in this lesson.)

Activity III: Unequal Education Is Illegal (Objectives 3 and 4)

1. Assign the PEER reading on Title IX.
2. Review the requirements of this legislation and ask students to discuss how each of these requirements should affect schools.
3. Distinguish between the "intent" of Title IX and the extent to which it has been implemented in the schools in your area.

Activity IV: The Hidden Curriculum (Objective 2)

1. Read the definition of "hidden curriculum" to the class. Ask class to read "Hidden Curriculum in the Schools," included with this lesson.
2. Ask each student to list the methods by which public school personnel, policies and curriculum contribute to the hidden curriculum.
3. Combine each individual's list into a composite sheet.

Activity V: Jack and Jill Fight Back (Objectives 1 and 4)

1. Assign "Jack and Jill Fight Back" (Clark, 1975).
2. Ask the class to divide into four groups and create five activities which public school teachers could use with their students to remedy sex-role stereotypes. Clark's article (1975) can serve as a model.

Activity VI: Review Questions (Objectives 1-4)

1. What are five ways females and males are portrayed differently in curriculum materials?
2. What are eight practices or policies that contribute to unequal educational opportunities for males and females?
3. What are five specific implications of Title IX for equalizing educational experiences?
4. What are five ways teachers, administrators or counselors can eliminate sex-role stereotypes?
5. Define the hidden curriculum and identify five means through which the hidden curriculum is communicated in the school.

TOWARD SEX FAIRNESS IN EDUCATION

BIBLIOGRAPHY

Ahlum, C. and Fralley, J. *High school feminist studies.* Old Westbury, New York: The Feminist Press, 1977.

Anderson, S. *Sex differences and discrimination in education.* Worthington, Ohio: Charles Jones Publishers, 1972.

Asher, S.R. and Gottman, J.M. Sex of teacher and student reading achievement. *Journal of Educational Psychology,* 1973, *65*(2), 168-171.

Astin, H.S. and Bayer, A.E. Sex discrimination in academe. *Educational Record,* 1972, *53*(2), 101-18.

Bernstein, J. The elementary school: Training ground for sex-role stereotypes. *Personnel and Guidance Journal,* 1973, *51*(2), 97-101.

Burstyn, J.N. Striving for equality: Higher education for women in the U.S. since 1900. *University Colleges Quarterly,* 1973, *19*(2), 22-32.

Burstyn, J.N. Women and education: Survey of recent historical research. *Educational Leadership,* 1973, *31*(2), 173-77.

Carroll, M.A. Women in administration in higher education. *Contemporary Education,* 1972, *43*(4), 214-18.

* Clark, L.N. Jack and Jill fight back: Classroom activities. *Media and Methods,* October 1975, 22-27.

Conway, J.K. Perspectives on the history of women's education in the United States. *History of Education Quarterly,* 1974, *14*(1), 1-12.

Cutler, M.H. Ridding the schools of sexism: A mixed bag. *The American School Board Journal,* 1973, *160*(10), 40-41.

Dinerman, B. Sex discrimination in academia. *Journal of Higher Education,* 1971, *42*(4), 253-64.

Dube, W.F. Women students in U.S. medical schools: Past and present trends. *Journal of Medical Education,* 1973, *48,* 186-89.

Dunkin, M.J. The nature and resolution of role conflicts among male primary school teachers. *Sociology of Education,* 1972, *45,* 167-85.

Fields, C.M. Affirmative action, four years later. *The Chronicle of Higher Education,* 1974, *8*(39).

Frazier, N. and Sadker, M. *Sexism in schools and society.* New York: Harper and Row, 1973.

Furniss, W.T. and Graham, P.A. *Women in higher education.* Washington, DC: American Council on Education, 1974.

Gardner, J.A.E. Sesame Street and sex-role stereotypes. *Women,* 1970, *1*(3).

Graham, P.A. Women in academe. *Science,* 1970, *169,* 1284-1290.

*Basic readings for this lesson.

Greenfield, L.B. Women in engineering education. *Contemporary Education,* 1972, *43*(4), 224-226.

Greenleaf, P.T. *Liberating young children from sex roles.* Somerville, Massachusetts: New England Free Press, 1972.

Guidelines for improving the image of women in textbooks. Glenview, Illinois: Scott, Foresman and Company, 1972.

Handbook on how to end sexism in your schools, National Conference on Women in Educational Policy Making, Leadership Training Institute. Washington, D.C.: George Washington University, 1975 (bound report).

Harris, A.S. The second sex in academe. *AAUP Bulletin,* 1970, 283-295.

Harrison, B.G. *Unlearning the lie, sexism in school.* New York: Liveright, 1973.

Holstrom, E.I. and Holmstrom, R.W. The plight of the woman doctoral student. *American Educational Research Journal,* 1974, *11*(1), 1-12.

Howe, F. Feminism, fiction, and the classroom. *Soundings,* 1972, *55*(4), 369-89.

Husbands, S.A. Women's place in higher education. *School Review,* 1972, *80*(2), 261-74.

Jacobs, A.D. Women in law school: Structural constraint and personal choice in the formation of professional identity. *Journal of Legal Education,* 1972, *24*(4), 462-72.

Johnson, L.O. (Ed.). *Nonsexist curriculum for elementary schools.* Old Westbury, New York. The Feminist Press, 1973.

Jones, B.C. Male pupils vs. sexist educators. *Educational Forum,* 1974, *38*(3), 315-20.

Kraft, L. Lost herstory: The treatment of women in children's encyclopedias. *Library Journal,* January 15, 1973, 218-227.

Lee, P.C. Male and female teachers in elementary schools: An ecological analysis. *Teachers College Record,* 1973, *75*(1), 79-98.

Levy, L. (Ed.). *Inequality in education.* Cambridge, Massachusetts: Center for Law and Education, Harvard University, No. 18, 1974.

Macleod, J. and Silverman, S. *You won't do: What textbooks on U.S. government teach high school girls.* Pittsburgh: Know, Inc., 1973.

McCracken, J.H. Sex-typing of reading by boys attending all male classes. *Developmental Psychology,* 1973, *8*(10), 148.

Milgram, J.I. Male preschool teacher: The realities of acceptance. *Educational Forum,* 1974, *38*(2), 245-47.

Moberg, V. *A child's right to equal reading.* Washington, D.C.: National Education Association, 1973 (ED 089 231).

National Assessment of Educational Progress. *Educational achievement and sex discrimination.* Colorado: Education Commission of the States, 1975.

National Assessment of Educational Progress. *Male-female achievement in eight learning areas.* Colorado: Education Commission of the States, 1975.

Reeves, T.D. The last time Miss Taylor entered the boys' room. *National Elementary Principal,* 1971, *50*(3), 20-24.

Rosenberg, M. Evaluate your textbooks for racism, sexism. *Educational Leadership,* 1973, *31*(2), 107-109.

Rossi, A. The status of women in graduate departments of sociology. *The American Sociologist,* 1970, 5(1).

Saario, T.N. et al. Sex-role stereotyping in the public schools. *Harvard Educational Review,* 1973, *43*(3), 386-416.

Sadker, M. Schools against boys: Schools against girls. *Instructor,* 1973, *82*(7), 92-99.

Sandler, B. Women on the campus and collective bargaining: It doesn't have to hurt to be a woman in labor. *College and University Personnel Association Journal,* 1974, *25*, 82-89.

Schwartz, P. and Lever, J. Women in the male worlds of higher education. In A. Rossi and A. Calderwood (Eds.), *Academic women on the move.* New York: Russell Sage Foundation, 1973.

Sex role stereotyping in the schools. Washington, D.C.: National Education Association, 1973.

Shapley, D. Medical education: Those sexist putdowns may be illegal. *Science,* 1974, *184*(4135), 49-451.

Shulman, P. Alleviating sexism: An elementary school classroom approach. *Edcentric,* November 1974, 31-32.

Solomon, L.C. Women in doctoral education: Clues and puzzles regarding institutional discrimination. *Research in Higher Education,* 1973, *1*, 299-332.

* Stacey, J., Bereaud, S. and Daniels, J. (Eds.). *And Jill came tumbling after: Sexism in American education.* New York: Dell, 1974.

Stewig, J. and Higgs, M. Girls grow up to be mommies: A study of sexism in children's literature. *Library Journal,* January 15, 1973, 236-41.

Tidball, M.E. Perspectives on academic women and affirmative action. *Educational Record,* 1973, *54*(2), 130-135.

Tinsley, A. and Rupen, E. *Academic women, sex discrimination and the law: An action handbook.* New York: Modern Language Association of America, 1973.

Today's changing roles: An approach to nonsexist teaching. Washington, D.C.: Educational Challenges Inc., National Foundation for the Improvement of Education, 1974.

Vance, C. Sexual stratification in academic anthropology, 1974-1975. *Anthropology Newsletter,* 1975, *16*(4), 10-13.

Verheyden-Hilliard, M.E. *A handbook for workshops on sex equality in education.* Washington, DC: American Psychological and Guidance Association, 1976.

Wertzman and Rizzo. *Biased textbooks.* Washington, D.C.: Resource Center on Sex Roles in Education, National Foundation for Improvement of Education, 1974.

Wilms, B. Getting at the women's market in higher education. *College Management,* 1973, *8*(7), 32-33.

Women on Words and Images. *Dick and Jane as victims.* Princeton: Women on Words and Images, 1972.

Woodbridge, D. Male teacher in the elementary school: Image breaker or super-stereotype. *California Journal of Teacher Education,* 1973, (3), 42-47.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITIES I AND IV: THE HIDDEN CURRICULUM IN SCHOOLS*

Children enter schools with sex-role stereotypes firmly developed. Schools reinforce these stereotypes through a variety of vehicles of educational socialization. These vehicles of socialization result in a dual system of educational expectations, activities and goals—one for girls and one for boys. The components of this system, often referred to as the "hidden curriculum," are reflected in the following:

Textbooks and Instructional Materials.

Textbooks convey not only academic or cognitive information for student mastery but also effective information regarding the assumptions, values and biases for a culture. The presentation of sex-role assumptions in these materials is traditional and limiting. Females are relatively invisible, usually characterized in their infrequent appearances as passive and emotional creatures defined primarily by family roles. Males are generally portrayed in opposite but equally stereotypical roles; they are usually striving and achieving in adventure, career or public roles, with little family or emotional life or human limitations. These images are consistent across subject areas or discipline and throughout all educational levels.

School Personnel Behavior.

The behavior of school personnel provides students with a reflection of society's expectations for their lives, how they will be valued, and what they may become. Research indicates that teachers and administrators hold different behavioral and academic expectations for females and males and often behave in ways which reinforce passivity and dependence in females and aggression and independence in males.

Counseling and Guidance.

It is probably in academic and career guidance that the functioning of schools as a societal "sorting" mechanism is made explicit. Both male and female counselors hold differential perceptions of appropriate course selection and career choices for female and male students, and these traditional biases are reflected in many counseling instruments and materials.

Sex-Segregated Schools and School Groupings.

Separate schools for males and females, sex differentiated graduation requirements (industrial arts for males; home economics for females), sex differentiation in academic or classroom maintenance assignments—all combine to reinforce the legitimacy of differential expectations regarding the roles and abilities of males and females.

Vocational Education.

Vocational education provides a direct link between education and the employment system. Of 136 instructional categories within the nation's vocational education programs, 71 percent have enrollments of at least 75 percent one sex or the other; almost one-half have enrollments over 90 percent of one sex or the other. Females predominate in those programs providing preparation for lower-paying vocations.

Physical Education and Athletics.

Although all individuals should be encouraged to develop healthy bodies and body images and the commitment and skills for their maintenance, physical education and athletic programs from preschool through college operate to minimize the importance of physical development for females. Physical education programs become increasingly sex differentiated as students progress through school, and athletic opportunities for females become more and more constricted. As the emphasis upon competition increases, greater and greater

*The text of this handout was compiled by: The Resource Center on Sex Roles in Education, Suite 918, 1156 15th Street, N.W., Washington, D.C. 20036. It was originally titled "Sexism in Schools" and appeared in the training manual, *Resource Materials for Providing Technical Assistance on Sexism in Education to Local Education Agencies* (February, 1975).

proportions of male students are also shortchanged.

Extracurricular Activities.

Sex differentiation in academic honors, academic and social organizations and interest groups is prevalent; this reflects and perpetuates the dual system of expectations and rewards apparent in the more formal educational activities.

Sex-Stereotyped Assignments of Roles in the Education Profession.

Role modeling is a powerful form of learning. As students perceive that the proportion of females declines with increasing educational level and administrative responsibility, they gain salient information about the roles available to them in the future.

These data suggest that educational programs reflect differential expectations, curricula and reinforcements for male and female students. Although direct causal relationships remain uninvestigated, it is unlikely that students progress through school untouched by these powerful and consistent reinforcements of traditional roles. These dual educational systems are not consistent with the changing roles of males and females in our society and do not accommodate the full range of options needed by students. It is clear that schools are neither meeting the current needs of females and males, nor planning for the continuing changes that will impact our future lives.

ACTIVITY II—A: EVALUATION CHECKLISTS

Checking Out Textbooks

There are other messages your students receive in the classroom besides those from your behavior. Look at the teaching materials you use with a critical eye to the kind of stereotypes they portray and the messages they are giving. The checklists that follow* offer guidelines for discovering the lessons hidden in the texts.

In preparation, do some homework on your students and their families.

—How many of your students have working mothers?

—What kinds of work do their mothers do?

—What kinds of work do their fathers do?

—How many of your students have working fathers?

—How many variations on the family do you have in your class? (One-parent, divorced, widowed, communal, extended, grandparents only, adopted, etc.)

Watch for how consistent the stereotypes in the books are with the realities of your students' lives. How do you think this affects them?

---

* Checklists adapted from: *Nonsexist Curriculum Materials for Elementary Schools,* edited by Laurie Olson Johnson and published by *The Feminist Press.*

Checklist for Evaluating Sexism in Readers*

Go through each book you are planning to use for the points listed below:

	MALE	FEMALE
1. Number of stories where main character is:		
2. Number of illustrations of:		
3. Number of times children are shown:		
—in active play		
—using initiative		
—independent		
—solving problems		
—earning money		
—receiving recognition		
—inventive		
—involved in sports		
—being passive		
—fearful		
—helpless		
—receiving help		
—in quiet play		
4. Number of times adults are shown:		
—in different occupations		
—playing with children		
—taking children on outings		
—teaching skills		
—giving tenderness		
—scolding children		
—biographically		

5. Ask these questions:
   - —Are boys allowed to show emotion?
   - —Are girls rewarded for intelligence rather than for beauty?
   - —Are there any derogatory comments directed at girls in general?
   - —Are mothers shown working outside the home? What kind of jobs?
   - —Are there any stories about one-parent families? Families without children? Are babysitters shown?
   - —Are minority and ethnic groups treated naturally instead of stereotypically?

* This checklist was developed by Women on Words and Images, P.O. Box 2163, Princeton, N.J. 08540.

Checklist for Social Studies and History Materials

The area of social studies and history materials presents an area potentially even more damaging than that of reading materials. Social studies professes to be the study of the world and how it works, and its omissions and fallacies greatly distort a child's "picture" of the world. The fact that this picture is taught in a classroom gives it a legitimacy and authority that often make it difficult for a child to accept his or her own perceptions of reality. For this reason, it is important to carefully review all social studies materials in terms of their realism, and to make a social studies curriculum that portrays a complete "picture" of the world.

Social Studies Materials

Examine the books you are using and list the following, for both text and illustrations:

—The number of jobs men are shown in.

—The kinds of jobs men are shown in.

—The number of jobs women are shown in.

—The kinds of jobs.

—How many working mothers are there?

—How many fathers are raising and/or spending time with children?

History Materials

1. Under each category listed below, count the number of males and females mentioned by name.

	Males	Females
—government		
—settlers		
—pioneers		
—revolutionaries		
—abolitionists		
—scientists		
—political leaders of movements		
—explorers		
—Total number of people listed by name		

Do you think this ratio is an adequate representation of the actual male to female ratio?

Can you think of women in these categories who were not mentioned in the book or unit?

Can you think of any categories that might include more women than men? What would they be? Why do you think they are *not* included in history books?

2. For each chapter or unit, make a list of:

—What the men in this period of history were doing.

—What the women were doing.

—What the children were doing.

If you cannot answer all three of these, the materials are not complete or accurate representations of a historical period. Ask yourself why all three categories aren't included.

3. Look through the illustrations in the book and count the number of illustrations of males and females.

Checklist for Evaluating Math Books and Materials

The following analysis of a math textbook was done by a ninth grader in Maryland. She did a detailed analysis of the word problems and found the following:

Problems dealing with money usually have men or boys as subjects. The only problems with women as subjects deal with weight or hair color. The male subjects have such roles as merchant or football player; the female roles are always housewife or club member.

Throughout the entire book not one set of word problems has more females as subjects than males. The only roles suitable for females in the book are a girl who is making a blouse and another who is being X years old. When money is the subject of a word problem, men get to deal with large sums for investment purposes, or to make major purchases, while women seem to deal only with small sums necessary to buy a pound of butter or a dozen eggs. Further, men do more interesting things in the algebra book. When men are mentioned in problems, they are painting a barn, building a road, or setting up a train. On the other hand, females always seem to be in the home, or figuring out improbable and unpractical age problems such as Janet being four-fifths as old as Phil, or the daughter who is half as old as her brother.

Go through the word problems in your book and see if you make a similar analysis. Count the number of problems using examples of males and females. Then make a list of what the females are doing in the word problems. What are the males doing?

ACTIVITY II-B: CHANGING SEXIST TEXTBOOKS

Individual awareness of racism and sexism in textbooks and instructional materials is an important first step in changing biased materials and their impact on all of us. Each of us has a responsibility for using our awareness to bring about some changes and support others who are working in this area. The following represents a checklist of the things that students, teachers, administrators, parents and community groups can do to "act" on their awareness.

Students

- Look for and learn to recognize race and sex bias in textbooks, library books, television programs, magazines, etc.
- Ask your librarians to help you identify nonracist, nonsexist books. If she/he can't, then educate your librarian.
- Select books that help you understand people in life situations different from your own.
- Point out bias in materials you are using in school.
- Do a study of your textbooks. Ask your teacher if you can do this with other students as a project or as part of your own school work.
- Write letters to people who can help you learn more about bias in textbooks.
- Write critical letters to publishers of biased textbooks.
- Rewrite stories or textbooks to eliminate bias.

Parents and Community Groups

- Read the textbooks and materials that your children are using and identify any sources of bias.
- Meet with your children's teachers and principals. Learn how the problem of sex and race bias is being handled in your school.
- Work with other parents or groups to raise their awareness of the problem of biased materials.
- Meet with school board members to outline your concerns. Support expenditures for supplementary materials and in-service training for school personnel.
- Sponsor a community workshop on bias in textbooks and instructional materials. Include information that will assist parents in pointing out stereotypes in television, magazines, and other media found in the home.
- Organize a study of bias in the textbooks used in your community schools.
- Publicize the results and make recommendations for change.
- Establish a special collection of books in the school or public library which features nonracist, nonsexist, and multiethnic books.
- Identify how textbooks are selected in your community. Write to and/or meet with persons responsible for textbook selection at local and state levels to voice your concerns.
- Write to textbook publishers and indicate your dissatisfaction with biased materials. Support the development of nonracist, nonsexist books.
- Recognize the efforts of teachers and administrators who are taking positive actions to deal with the problem.
- Organize a task force or speakers bureau to meet with groups and extend their understanding of the problem and the actions that can be taken.

ACTIVITY III: SUMMARY OF THE REGULATION * FOR TITLE IX EDUCATION AMENDMENTS OF 1972

Title IX of the Education Amendments of 1972 says, *"No person . . . shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving federal financial assistance . . . ."*

With certain exceptions, the law bars sex discrimination in any academic, extracurricular, research, occupational training or other educational program (preschool to postgraduate) operated by an organization or agency which receives or benefits from federal aid. Exempted from the provisions of Title IX are schools whose primary purpose is training for the U.S. military services or the merchant marine and educational institutions controlled by religious organizations whenever compliance with Title IX would be contrary to their religious beliefs. In addition, the "Bayh Amendment" to Title IX exempts the membership policies of the Girl and Boy Scouts, the YMCA and YWCA, Campfire Girls and other single-sex "youth service organizations" whose members are chiefly under age 19. This special exemption does not apply to recreational youth groups such as Little League. Also exempted by the amendments are university-based social fraternities and sororities.

Basically, the regulation for Title IX falls into five categories: general matters related to discrimination on the basis of sex, admissions, treatment of students once they are admitted, employment and procedures.

The following summary was adapted by PEER from a summary prepared by the Resource Center on Sex Roles in Education of the National Foundation for Improvement of Education.

General Provisions § 86.3-86.9

Each recipient of federal education aid must evaluate its current policies and practices to determine whether they comply with Title IX. Each recipient must then take whatever steps are necessary to end discrimination. Institutions must keep a description of these steps on file for three years, and they must complete the evaluation and steps to overcome the effects of bias within one year of the date the regulation takes effect.

The regulation also requires that recipients adopt and publish grievance procedures to resolve student and employee complaints alleging discrimination prohibited by Title IX.

Admissions § 86.21-86.23

The regulation bars sex discrimination in admissions to certain kinds of institutions: those of vocational, professional, graduate, and public coeducational undergraduate institutions. Admissions to private undergraduate institutions are exempt, including admissions to private, undergraduate professional and vocational schools. HEW will look at the admissions practices of each "administratively separate unit" separately.

Specifically, the regulation bars limitations (i.e., quotas) on the number or proportion of persons of either sex who may be admitted, preference for one sex, ranking applicants separately by sex, and any other form of differential treatment by sex.

The recipient may not use a test or other criterion for admission which adversely affects any person on the basis of sex unless the test or criterion is shown to predict validly successful completion of the educational program, and unbiased alternatives are not available. Also prohibited are rules concerning parental, family, or marital status of students which make distinctions based on sex;

---

*45 CFR Part 86. The text appears in the *Federal Register*, June 4, 1975, page 24128. Reprints of this material are available: individual copies, free of charge, bulk copies, $5 per hundred.

Originally published by PEER, The Project on Equal Education Rights, a project of the NOW Legal Defense and Education Fund. Funded by the Ford Foundation to monitor enforcement progress under Federal law forbidding sex discrimination in education. 1522 Connecticut Ave., N.W., Washington, D.C., 20036. Project Director: Holly Knox. Associate Director: Clelia Steele. Staff: Mary McKenzie, Robin Gordon, Lynda Weston, Cheryl Andrews.

discrimination because of pregnancy or related conditions; and asking an applicant's marital status. Recipients can ask an applicant's sex if the information is not used to discriminate.

The recipient must make comparable efforts to recruit members of each sex, except when special efforts to recruit members of one sex are needed to remedy the effects of past discrimination.

Treatment of Students § 86.31-86.42

General Coverage § 86.31

Although some schools are exempt from coverage with regard to admissions, all schools must treat their admitted students without discrimination on the basis of sex. Briefly, the treatment of students section covers courses and extracurricular activities (including student organizations and competitive athletics), benefits, financial aid, facilities, housing, rules and regulations (including rules of appearance), and research. A student may not be limited in the enjoyment of any right, privilege, advantage or opportunity based on sex.

The regulation forbids a recipient to aid or perpetuate sex discrimination by providing "significant assistance" to any agency, organization or person which discriminates on the basis of sex in providing any aid, benefit or service to students or employees (with some exceptions, including the membership policies of social fraternities and sororities, Boy and Girl Scouts, YMCA and YWCA). Significant assistance includes the provision of a facility or faculty sponsor.

Housing and Facilities § 86.32 and 86.33

Institutions may provide housing separately for men and women. However, housing for students of both sexes must be as a whole:

- proportionate in quantity to the number of students of that sex that apply for housing, and
- comparable in quality and cost to the student.

Institutions may not have different housing policies for students of each sex (for example, if a college allows men to live off campus, it must allow women too).

Toilets, locker rooms and shower facilities may be separated on the basis of sex, but these facilities must be comparable for students of both sexes.

Courses and Other Educational Activities § 86.34 and 86.35

Courses or other educational activities may not be provided separately on the basis of sex. An institution may not require or refuse participation in any course by any of its students on that basis. This includes physical education, industrial, business, vocational, technical, home economics, music, and adult education courses.

However, sex education is an exception: portions of elementary and secondary school classes dealing with human sexuality may be separated by sex.

In physical education classes, students may be separated by sex *within* coeducational classes when playing contact sports. Contact sports include wrestling, rugby, ice hockey, football, basketball, and any other sport "the purpose of major activity of which involves bodily contact".

Choruses may be based on vocal range or quality and may result in single-sex or predominantly single-sex choruses.

Local school districts may not, on the basis of sex, exclude any person from:

- any institution of vocational education;
- any other school or educational unit, unless the school district offers the other sex courses, services and facilities which are comparable to those offered in such schools, following the same policies and admission criteria.

Counseling § 86.36

A recipient may not discriminate on the basis of sex in counseling or guiding students.

Whenever a school finds that a class has a disproportionate number of students with one sex, it must take whatever action is necessary to assure itself that sex bias in counseling or testing is not responsible.

A recipient may not use tests or other appraisal and counseling materials which use different materials for each sex or which permit or require different treatment for students of each sex. Exceptions can be

made if different materials used for each sex cover the same occupations and they are essential to eliminate sex bias.

Schools must set up their own procedures to make certain that counseling and appraisal materials are not sex-biased. If a test does result in a substantially disproportionate number of students of one sex in a course of study or classification, the school must take action to ensure that bias in the test or its application is not causing the disproportion.

Student Financial Aid § 86.37

The regulation covers all forms of financial aid to students. Generally, a recipient may not, on the basis of sex:

- provide different amounts or types of assistance, limit eligibility, apply different criteria, or otherwise discriminate;
- assist through solicitation, listing, approval, provision of facilities, or other services any agency, organization or person which offers sex-biased student aid;
- employ students in a way that discriminates against one sex, or provide services to any other organization which does so.

There are exceptions for athletic scholarships and single-sex scholarships established by will or trust.

Athletic scholarships. An institution which awards athletic scholarships must provide "reasonable opportunities" for both sexes, in proportion to the number of students of each sex participating in interscholastic or intercollegiate athletics. Separate athletic scholarships for each sex may be offered in connection with separate male/female teams to the extent consistent with both the section on scholarships and the section on athletics (86.41).

Scholarships for study abroad. The regulation exempts discriminatory student assistance for study abroad (such as Rhodes Scholarships), provided that a recipient which administers or helps to administer the scholarship awards makes available reasonable opportunities for similar studies for the other sex.

Single-sex scholarships. An institution may administer or assist in the administration of scholarships and other forms of student financial aid whenever a will, trust, or bequest specifies that the aid can only go to one sex, as long as the overall effect of making sex-restricted awards is not discriminatory.

To ensure this, institutions must:

- select financial aid recipients on the basis of nondiscriminatory criteria, not the availability of sex-restricted scholarships;
- allocate sex-restricted awards to students already selected in such a fashion; and
- ensure that no student is denied an award becaue of the lack of a sex-restricted scholarship.

Student Health and Insurance Benefits § 86.39

Student medical, hospital, accident or life insurance benefits, services, or plans may not discriminate on the basis of sex. This would not bar benefits or services which may be used by a different proportion of students of one sex than of the other, including family planning services.

Any school which provides full coverage health services must provide gynecological care.

Marital or Parental Status § 86.40

The regulation bars any rule concerning a student's actual or potential parental, family, or marital status which makes distinctions based on sex.

A school may not discriminate against any student in its educational program, including any class or extracurricular activity, because of the student's pregnancy, childbirth, false pregnancy, miscarriage, or termination of pregnancy, unless the student requests voluntarily to participate in a different program or activity.

If a school does offer a voluntary, separate education program for pregnant students, the instructional program must be comparable to the regular instructional program.

A school may ask a pregnant student to have her physician certify her ability to stay in the regular education program only if it requires physician's certification for students with other physical or emotional conditions.

Recipients must treat disabilities related to

pregnancy the same way as any other temporary disability in any medical or hospital benefit, service, plan or policy which they offer to students. Pregnancy must be treated as justification for a leave of absence for as long as the student's physician considers medically necessary. Following this leave, the student must be reinstated to her original status.

Athletics § 86.41

General coverage. The regulation says that no person may be subjected to discrimination based on sex in any scholastic, intercollegiate, club or intramural athletics offered by a recipient of federal education aid.

Separate teams and contact sports. Separate teams for each sex are permissible in contact sports or where selection for teams is based on competitive skill. Contact sports include boxing, wrestling, rugby, ice hockey, football, basketball, and any other sport "the purpose or major activity of which involves bodily contact."

In *noncontact* sports, whenever a school has a team in a given sport for one sex only, and athletic opportunities for the other sex have been limited, members of the other sex must be allowed to try out for the team.

Equal opportunity. A school must provide equal athletic opportunity for both sexes. In determining whether athletic opportunities are equal, HEW will consider whether the selection of sports and levels of competition effectively accommodates the interests and abilities of members of both sexes. The Department will also consider (among other factors): facilities, equipment, supplies, game and practice schedules, travel and per diem allowances, coaching (including assignment and compensation of coaches), academic tutoring, housing, dining facilities, and publicity.

Equal expenditures are not required, but HEW "may consider the failure to provide necessary funds for teams for one sex in assessing equality of opportunity for members of each sex."

Adjustment period. Elementary schools must comply fully with the section covering athletics "as expeditiously as possible" but no more than one year from the effective date of the regulation. Secondary and postsecondary institutions have three years from the regulation's effective date to comply fully.

Textbooks § 86.42

The regulation does not require or abridge the use of particular textbooks or curriculum materials.

Employment § 86.51-86.61

General Provisions § 86.51-86.55

All employees in all institutions are covered; both full-time and part-time, except those in military schools, and those in religious schools to the extent compliance would be inconsistent with the controlling religious tenets.

In general, the regulation prohibits: discrimination based on sex in employment, recruitment, and hiring, whether full-time or part-time, under any education program or activity which receives or benefits from federal financial aid. It also bars an institution from entering into union, employment agency, or fringe benefit agreements which subject individuals to discrimination.

An institution may not limit, segregate, or classify applicants or employees in any way which could adversely affect any applicant's or employees' employment opportunities or status because of sex.

The regulation prohibits sex discrimination in all aspects of employment, including employment criteria, advertising and recruitment, hiring and firing, promotion, tenure, pay, job assignments, training, leave, and fringe benefits.

Fringe Benefits § 86.56

Fringe benefit plans must provide *either* for equal periodic benefits for male employees *or* equal contributions for both sexes. Retirement plans may not establish different retirement ages for employees of each sex.

Marital Status and Pregnancy § 86.57

An institution may not apply any employment policy concerning the potential marital, parental or family status of an employee or employment applicant which makes distinctions based on sex.

An institution may not discriminate in employment on the basis of pregnancy or related conditions. A temporary disability resulting from these conditions must be

treated as any other temporary disability for all job-related purposes, including leave, seniority, reinstatement and fringe benefits. If the employer has no temporary disability policy, pregnancy and related conditions must be considered a justification for leave without pay and the employee reinstated to her original or comparable status when she returns from leave.

Effect of State and Local Laws § 86.58

The obligation to comply with this regulation is not precluded by any state or local laws.

Enforcement Procedures § 86.71

Pending HEW's final issuance of a consolidated procedural regulation dealing with Title IX and other civil rights laws, the Department will follow the procedures of Title VI of the Civil Rights Act of 1964 to implement the Title IX regulation. Under these procedures HEW conducts compliance reviews—broad-based investigations of school districts or universities initiated by HEW. HEW will also investigate complaints submitted by individuals or groups.

The Title IX procedures require educational institutions to keep records demonstrating whether they are complying with the law's requirements. Records must be available to HEW upon request.

Discrimination complaints must be filed with HEW within 180 days of the date of discrimination. Aside from this requirement, no specific time limits are set on any other proceedings. If after investigation, HEW finds that discrimination exists, it can try to achieve voluntary compliance by the institution. Failing this, HEW may then begin administrative hearings which could lead to termination of federal financial assistance.

HEW can also refer the matter to the Department of Justice for possible federal prosecution or to state or local authorities for action under state or local laws. Under the provisions for administrative hearings, recipient institutions (but not the complainant) are granted the right to counsel and the right to appeal.

Unit III
Lesson 12

SEX ROLES IN RELIGION

INTRODUCTION

"In the beginning, God was a woman. For thousands of years before the Old Testament, a female deity reigned supreme in the Near and Middle East, her realm eventually extending as far as Spain and India." So reads the blurb of an archaeologically documented story of ancient religions, *When God Was a Woman* (Stone, 1976).

The concept of God as a woman seems revolutionary in 20th Century America; for in the United States, patriarchy and sex-role stereotypes are reinforced by the dogma and practices of organized religious groups. This phenomena occurs through the sex roles demonstrated in religious symbol structures, the roles assigned by sex in worship services, the language used in sacred texts, and popular interpretations of theology.

The purposes of this lesson are twofold: (1) to introduce the concept and dynamics of sex roles in religion, and (2) to acquaint students with literature which encourages a critical examination of sex roles and patriarchy in religion.

OBJECTIVES

1. **To be able to describe three ways that sex roles are perpetuated by religion and religious groups.**
2. **To be able to identify sexist ideology in religious writings.**
3. **To be able to enumerate four modifications of religious groups which could help equalize male and female participation and power.**

FACILITATOR PREPARATION

Read the entries indicated by an asterisk in the bibliography. Assign students the articles by Daly (1971) as prerequisite reading for all of the activities. Select the objectives and activities that are most appropriate for your learning/teaching situation.

SUGGESTED LEARNING ACTIVITIES

Activity I: The Lord's Prayer (Objectives 1 and 2)

1. Assign the reading of "Religious Texts," included with this lesson.
2. Discuss the view of women and men presented in "Religious Texts."
3. Divide the class into groups of 6-8.
4. Ask each group to rewrite "The Lord's Prayer" in nonsexist language.
5. Ask each group to share its version of the prayer.

Activity II: Sex Roles in the Bible (Objectives 1 and 2)

1. Compile a list on the board of all the Biblical men and women whom the class can recall.
2. Ask what role each person portrayed in the Biblical reference and write this on the board.
3. Ask what roles are available to men and women in historical and contemporary churches, and list these on the blackboard.
4. Ask students to read the "Garden of Eden Questions" included in this lesson, and review this material in class.
5. Facilitate a discussion on the issue of whether doctrine or the popular interpretation of doctrine contributes to sex-role stereotypes in the various organized religions.

Activity III: The Hidden Curriculum in Church Literature (Objectives 1 and 2)

1. Divide students into groups of five.
2. Secure a sample of various Sunday School storybooks, manuals, or other literature which range from nursery to adult level.
3. Distribute materials from Sunday School classes for each group to examine for twenty minutes.
4. Then instruct each group to compose a list of examples from these materials which demonstrate the following:
   a. Sexist language, pictures, and narratives which perpetuate male and female sex-role stereotypes.
   b. Portrayals of men and women that conflict with the traditional stereotypes.

Activity IV: Reviewing the Literature (Objectives 1, 2 and 3)

1. Prior to class, students should be assigned to groups of four and provided time to prepare for this activity.
2. Ask each group to select four articles from this lesson's bibliography or choose one text and have each person read a section.
3. Ask the groups to convey the context of their selected readings to the class. Allow fifteen to twenty minutes for each presentation and encourage creative approaches to sharing information.

Activity V: Religious Sexism and Reform (Objective 3)

1. Collect three questions from each student on the assigned readings, *After the Death of God the Father* (Daly, 1971), and "Jesus Was a Feminist" (Swidler, 1971), included in this lesson.
2. Use selected questions from the class and the review questions from this lesson to facilitate a class discussion.

Activity VI: Review Questions (Objectives 1-3)

Conduct a class discussion using the following questions:

1. What are two examples of sexism in religious texts?
2. How has organized religion perpetuated sex-role stereotypes and patriarchy?
3. What modifications in religious and/or dogma could diminish sex-role stereotyping and equalize power between men and women in churches?

SEX ROLES IN RELIGION

BIBLIOGRAPHY

Collins, S. Continuing the discussion: A further look at feminist theology. *Christianity and Crisis*, 1974, *34*, 139-43.

Cox, H. For Christ's sake. *Playboy*, December, 1970.

*Daly, M. *Beyond God the father.* Boston: Beacon Press, 1973.

*Daly, M. *After the death of God the father.* Pittsburgh: Know, Inc., 1971.

Davis, E.G. *The first sex.* New York: G.P. Putnam's Sons, 1971.

Dobell, E. God and woman: The hidden history. *Redbook Magazine*, March, 1978.

Doely, S.B. (Ed.). *Women's liberation and the church.* New York: Association Press, 1970.

Goldman, H. Women and a new spirituality. *Cross Currents*, 1974, 24, 51-54.

Goldstein, V.S. The human situation: A feminine viewpoint. *Pastoral Psychology*. Des Moines: Meredith Publishing Company, 1966.

Harkness, G. *Women in church and society.* New York: Abingdon Press, 1972.

Hinson, E.G. Should churches elect women as deacons? *The Sunday School Board of the Southern Baptist Convention*, April-May-June, 1973.

Knight, W.L. Woman's changing role in the church. *Home Missions*, May, 1972.

Oates, W.E. *When religion gets sick.* Philadelphia, Pa., The Westminster Press, 1970.

Queen, C. (Ed.). Do women belong in the church? *The Tower Alumni Magazine*, Spring 1971.

Reuther, R.R. Sexism and the theology of liberation. *The Christian Century*, 1973, *12*, 1224-1229.

Roche, A. When a convent was a magic, timeless world. *Saturday Night*, 1974, *89*, 23-26.

* Rush, A.K. *Moon, moon.* New York: Random House, California: Moon Books, 1976.

Shostrom, E.L. *Man, the manipulator.* Nashville: Abingdon Press, 1967.

Stone, M. *When God was a woman.* New York: The Dial Press, 1976.

Swidler, L. Jesus was a feminist. *Catholic World*, 1971, 177-83.

Whiteley, D.E.H. *The theology of St. Paul.* Oxford and Cambridge University Presses, 1961.

---

*Basic readings for this lesson.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY I: QUOTES FROM RELIGIOUS TEXTS

The Bible

In the beginning God created the heaven and the earth . . . And God said "Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth" . . . And the rib, which the Lord God had taken from man, made he a woman and brought her unto the man . . . And the Lord God said unto the woman, "What is this that thou has done?" And the woman said, "The serpent beguiled me, and I did eat" . . . Unto the woman He said, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. (Genesis 1, 2 and 3)

For a man . . . is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman, but the woman for the man. (I Corinthians II)

Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression. Notwithstanding, she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety. (I Timothy 2)

Orthodox Jewish Prayer

Blessed art Thou, oh Lord our God, King of the Universe, that I was not born a gentile.

Blessed art Thou, oh Lord our God, King of the Universe, that I was not born a slave.

Blessed art Thou, oh Lord our God, King of the Universe, that I was not born a woman.

The Koran

Men are superior to women on account of the qualities in which God has given them pre-eminence.

The Lord's Prayer

Our father, who art in heaven,
Hallowed be thy name.
Thy Kingdom come, Thy will be done,
On earth as it is in heaven.
Give us this day our daily bread,
And forgive us our trespasses,
As we forgive those who trespass against us.
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom, and the power, and the glory forever, Amen

The Mother of the World*

She was before manifestation.
To question beyond her origin is not to understand her.
She is the moving center.
It is out of her that all has come into being.
It is in her spell that everything remains.
And back to her that everything must return.
No one is long permitted to remain what they are.

The symbol of fertility and the origin of life was the Mother Goddess. She is the oldest recorded deity, celebrated in prehistoric times in paintings depicting ceremonies of animal-masked dancers and by the "venus" statues (carvings of a pregnant woman) which are a universal phenomena in archaeological excavations of prehistoric eras.

The most common creation myth seems to be the concept that the world began as an egg, which cracked in half, usually in order to form the earth and the moon. (This corresponds to the creation hypotheses of current scientists who postulate that the earth and moon were once one planet, smaller at one end than the other; and that gradually the smaller end eroded away from the bigger end and broke loose to become our moon.) Thus the moon is mythologically synonymous with the cosmic egg, the earth, and the mother.

When you understand her history, you can understand the diversity of her symbols and personifications. She is the egg and the seed of the world. She is the mother of life and also of light. The earth is her twin sister and also her child. She is the mother of all creatures and also their bride. Her light and her magnetic force cause fertility, movement and growth. she is the fertilizer and the source.

She is darkness as well as light. Her cycles encompass all moods and all phases. She is queen of the Bright Night and of the Darkness, guide to the lost traveller and pathway to the underworld. She brings creativity and visions; she also brings sleep, darkness and death. She is the spirit of the underworld, the ruler of madness. She is the Shepherd of the Stars. She is the home of the souls of the unborn and of the dead waiting for rebirth.

She is the healer of the sick, the source of water, plants, animals and blood. She gave fire to the world to light the dark night. She can make children grow inside women and plants germinate in the earth. She returns every month after her ritual decease with renewed energy. She is the source of physical and spiritual rebirth and illumination, the Queen of dreams and of dreams come true.

She is the Goddess of Love, the fertility Queen, the spark of life in the darkness, the giver of fantasies, visions, delirium and passion. She unites opposing elements, brings light into dark and understands the necessity of death for birth.

Out of her came all things and, therefore, she is one with them and of them. She bore a son for her amusement and he became her lover. This son became the 'God of the dying year' whose winter death always culminated in a spring resurrection. She bore many children. To the female children she gave the miracle of monthly "death" and rebirth signified in their bleeding and not dying. Menstruation is a time to think of her, to honor and emulate her and to be reminded of her gift of birth.

Of her son she requires another cycle of homage. Once a year he must be sacrificed and die and be divided into parts to be reborn again in the spring. All men are representatives and servants to her fertility principle on earth. One man a year must be sacrificed to honor her source. Through his blood, the blood of a king, all men will be guaranteed fertility. He must give his sexuality over to her if he is to be reborn. Her son is Osiris, Horus, Zagreus and Jesus. Each spring he is granted rebirth. After three days' death, symbolizing the three days of darkness the moon suffers each month, her son is reborn and the world celebrates her life-giving power. At this time the cosmic egg is honored and the rabbit, a symbol of her fertility, is celebrated.

ISIS, MOTHER—SON OSIRIS
MARY, MOTHER—SON JESUS
ISHTAR, MOTHER—SON SINN
ISHTAR, MOTHER—SON TAMMUZ
ASTARTE, MOTHER—SON BAAL

*Reprinted with permission from *Moon, Moon* by A.K. Rush.

ISIS, MOTHER—SON HORUS
CYBELLE, MOTHER—SON HORUS
ANAHITA, MOTHER—SON MITHRA
APHRODITE, MOTHER—SON ADONIS
VESTA, MOTHER—SON PALLAS
PARASHAKTI, MOTHER—SON SIVA
HERA, MOTHER—SON ZAGREUS
SELENE, MOTHER—SON PAN

Because from her all things sprang and she is part of all, her symbols and personifications are many and of both sexes, often androgynous. The earliest record of a sex attributed to the moon (after the ambiguity of the cosmic egg) is that of female—the Great Mother. As the moon was also considered the source of the fertilization of women, she was alternately personified as a male, the husband of fertile women, as Pan and Osiris, young lovers of the Great Mother. These sex changes represent her wholeness. She is complete within herself, capable of creation through balance of her inner aspects.

At first it seems that these aspects were valued equally, seen as different though essential parts of a whole system, a complete cycle, from which any loss caused damage. A true ecology. But from time to time, for political motives, one aspect or the other was more celebrated and an attempt was made to create hierarchy: the most outstanding example of such a phase in our recorded history is the era of witch burning in which worship of the moon cycles and of the goddess was outlawed by the Christian Church, and patriarchal sun worship was established by military force. Records of this time were also burned and history distorted so that information of goddess worship, which was so strong thousands were willing to die for their beliefs, is difficult to unearth. But records exist, written as well as oral. And the records are well worth studying to give us a better sense of our heritage and a better understanding of the source of the intensity of some of our current struggles.

ACTIVITY II: GARDEN OF EDEN—THOUGHT - PROVOKING QUESTIONS

1. In what person is Genesis told? From whose viewpoint?
2. Who is the "good guy" in this story? Who is the "bad guy"? Can you make a case for reversal of the roles?
3. Traditionally, the apple is considered to be the fruit the serpent offered to Eve. But apples are not in the Near East. Select one of the following, more logical substitutes, and discuss how myths come into being and change over time: olive, fig, date, pomegranate.
4. Why is the word LORD always in capitals and the name God always capitalized? Should the serpent's name also be capitalized? If "no," why?
5. Why did God create a serpent who would lead his other creations astray? Why did God create a tree he did not want Adam and Eve to know about, and then go out of his way to warn them against it?
6. Was Adam being a gentleman when he placed blame on Eve?
7. God grew angry when he found out he had been defied. If God is all-knowing, why didn't he already know? Why couldn't he find Adam and Eve when they hid?
8. If God had not wanted Adam and Eve to taste the fruit of the forbidden tree, why didn't he warn the serpent? Could God have prevented the serpent from tempting Adam and Eve? If "Yes," why didn't he? If "No," is it that the serpent was as powerful as God?
9. Can we apply a logical analysis to myths? Why or why not?

ACTIVITY V:

After the Death of God the Father*

Women's Liberation and the Transformation of Christian Consciousness

Mary Daly

The women's liberation movement has produced a deluge of books and articles. Their major task has been exposition and criticism of our male-centered heritage. In order to reveal and drive home to readers the oppressive character of our cultural institutions, it was necessary to do careful research, to trot out passages from leading philosophers, psychologists, statesmen, poets, historians, saints and theologians which make the reader's hair stand on end by the blatancy of their misogynism. Part of the task also has been the tracing of the subtle psychological mechanisms by which society has held men up and women down. This method of exposition and analysis reached its crescendo within this past year when Kate Millet's *Sexual Politics* rocketed her into the role of American counterpart to Simone de Beauvoir.

As far as the level of creative research is concerned, that phase of the work is finished. The skeletons in our cultural closet have been hauled out for inspection. I do not mean to imply that there are not countless more of the same to be uncovered (just the other day I noticed for the first time that Berdyaev blandly affirms there is "something base and sinister in the female element."Etcetera.). Nor do I mean that the task of communicating the message is over. Millions have yet to hear the news, let alone to grasp its import. Certainly it would be a mistake and a betrayal to trivialize the fact that our culture is so diseased. That has always been a major tactic in the fine art of suppressing the rage of women. No, what I am saying is that Phase One of critical research and writing in the movement has opened the way for the logical next step in creative thinking. We now have to ask how the women's revolution can and should change our whole vision of reality. What I intend to do here is to sketch some of the ways in which it can influence Western religious thought.

The Judaic-Christian tradition has served to legitimate sexually imbalanced patriarchal society. Thus, for example, the image of the Father God, spawned in the human imagination and sustained as plausible by patriarchy, has in turn rendered service to this type of society by making its mechanisms for the oppression of women appear right and fitting. If God "is" heaven is a father ruling "his" people, then it is in the "nature" of things and according to divine plan and the order of the universe that society be male-dominated. Theologian Karl Barth found it appropriate to write that woman is "ontologically" subordinate to man. Within this context a mystification of roles takes place: the husband dominating his wife represents God himself. What is happening, of course, is the familiar mechanism by which the images and values of a given society are projected into a realm of beliefs, which in turn justify the social infrastructure. The belief system becomes hardened and objectified, seeming to have an unchangeable independent existence and validity of its own. It resists social change which would rob it of its plausibility. Nevertheless, despite the vicious circle, change does occur in society, and ideologies die, though they die hard.

As the women's revolution begins to have its effect upon the fabric of society, transforming it from patriarchy into something that never existed before—into a diarchal situation that is radically new—it will, I believe, become the greatest single potential challenge to Christianity to rid itself of its oppressive tendencies or go out of business. Beliefs and values that have held sway for thousands of years will be questioned as never before. It is also very possibly the

---

* Mary Daly, author of *The Church and the Second Sex*, is associate professor of theology at Boston College.

Reprinted with permission.

greatest single hope for survival of religious consciousness in the West.

At this point it is important to consider the objection that the liberation of women will only mean that new characters will assume the same old roles, but that nothing will change essentially in regard to structure, ideology, or values. This objection is often based upon the observation that the very few women in "masculine" occupations seem to behave very much as men do. This is really not to the point for it fails to recognize that the effect of tokenism is not to change stereotypes or social systems but to preserve these. What I am discussing here is an emergence of women such as has never taken place before. It is naive to assume that the coming of women into equal power in society generally and in the church in particular will simply mean uncritical acceptance of values formerly given priority by men. Rather, I suggest that it will be a catalyst for transformation of our culture.

The roles and structures of patriarchy have been developed and sustained in accordance with an artificial polarization of human qualities into the traditional sexual stereotypes. The image of the person in authority and the accepted understanding of "his" role have corresponded to the eternal masculine stereotype, which implies hyperrationality, "objectivity," aggressivity, the possession of dominating and manipulative attitudes toward persons and environment and the tendency to construct boundaries between the self (and those identified with the self) and "the other." The caricature of a human being which is represented by this stereotype depends for its existence upon the opposite caricature—the eternal feminine (hyper-emotional, passive, self-abasing, etc.). By becoming whole persons women can generate a counterforce to the stereotype of the leader as they challenge the artificial polarization of human characteristics. There is no reason to assume that women who have the support of their sisters to criticize the masculine stereotype will simply adopt it as a model for themselves. More likely they will develop a wider range of qualities and skills in themselves and thereby encourage men to engage in a comparably liberating procedure (a phenomenon we are beginning to witness already in men's liberation groups). This becoming of *whole* human beings will affect the values of our society, for it will involve a change in the fabric of human consciousness.

Accordingly, it is reasonable to anticipate that this change will affect the symbols which reflect the values of our society, including religious symbols. Since some of these have functioned to justify oppression, women and men would do well to welcome this change. Religious symbols die when the cultural situation that supported them ceases to give them plausibility. This should pose no problem to authentic faith, which accepts the relativity of all symbols and recognizes that fixation upon any of them as absolute in itself is idolatrous.

The becoming of new symbols is not a matter that can arbitrarily be decided around a conference table. Rather, they grow out of a changing communal situation and experience. This does not mean that theologically we are consigned to the role of passive spectators. We are called upon to be attentive to what the new experience of the becoming of women is revealing to us, and to foster the evolution of consciousness beyond the oppressiveness and imbalance reflected and justified by symbols and doctrines throughout the milennia of patriarchy.

This imbalance is apparent first of all in the biblical and popular image of the great patriarch in heaven who rewards and punishes according to his mysterious and arbitrary will. The fact that the effects of this image have not always been humanizing is evident to any perceptive reader of history. The often cruel behavior of Christians toward unbelievers and even toward dissenters among themselves is shocking evidence of the function of that image in relation to values and behavior.

Sophisticated thinkers, of course, have never intellectually identified God with an elderly parent in heaven. Nevertheless it is important to recognize that even when very abstract conceptualizations of God are formulated in the mind, images have a way of surviving in the imagination in such a way that a person can function on two different and even apparently contradictory levels at the same time. Thus one can speak of God as spirit and at the same time imagine "him" as belonging to the male sex. Such primitive

images can profoundly affect conceptualizations which appear to be very refined and abstract. Even the Yahweh of the future, so cherished by the theology of hope, comes through on an imaginative level as exclusively a He-God, and it is perhaps consistent with this that theologians of hope have attempted to develop a political theology which takes no explicit cognizance of the devastation wrought by sexual politics.

The widespread conception of the "Supreme Being" as an entity distinct from this world but controlling it according to plan and keeping human beings in a state of infantile subjection has been a not too subtle mask of the divine patriarch. The Supreme Being's plausibility, and that of the static worldview which accompanies this projection has, of course, declined. This was a projection grounded in specifically patriarchal infrastructures and sustained as subjectively real by the usual processes of generating plausibility. The sustaining power of the social infrastructures has been eroded by a number of developments in recent history, including the general trend toward democratization of society and the emergence of technology with the accompanying sense of mastery over the world and man's destiny. However, it is the women's movement which appears destined to play the key role in the overthrow of such oppressive elements in traditional theism, precisely because it strikes at the source of the imbalance reflected in traditional beliefs.

The women's movement will present a growing threat to patriarchal religion less by attacking it than by simply leaving it behind. Few of the leaders in the movement evince an interest in institutional religion, having recognized it as an instrument of their betrayal. Those who see their commitment to the movement as consonant with concern for the religious heritage are aware that the Christian tradition is by no means bereft of elements which foster genuine experiences and intimations of transcendence. The problem is that their liberating potential is choked off in the surrounding atmosphere of the images, ideas, values, and structures of patriarchy. What will, I think, become possible through the social change coming from radical feminism is a more acute and widespread perception of qualitative differences between those conceptualizations of God and of the human relationship to God which are oppressive in their implications, and those which encourage self-actualization and social commitment.

The various theologies that hypostatize transcendence invariably use this "God" to legitimate oppression, particularly that of women. These are irredeemably anti-feminine and therefore anti-human. In contrast to this, a more authentic language of transcendence does not hypostatize or objectify God and consequently does not lend itself to such use. So for example, Tillich's way of speaking about God as ground and power of being would be very difficult to use for the legitimation of any sort of oppression. It grows out of awareness of that reality which is both transcendent and immanent, not reducible to or adequately represented by such expressions as person, father, supreme being. Awareness of this reality is not achieved by playing theological games but by existential courage. I am not saying that a liberated consciousness necessarily will use Tillich's language of transcendence. That of Whitehead, James, Jaspers, to mention a few—or an entirely new language—may do as well or better. But it remains true that the driving revelatory force which will make possible an authenticity of religious consciousness is courage in the face of anxiety.

Since the projections of patriarchal religion have been blocking the dynamics of existential courage by offering the false security of alienation—that is, of self-reduction to stereotyped roles—there is reason to see hope for the emergence of genuine religious consciousness in the massive challenge to patriarchy which is now in its initial stages. The becoming of women may be not only the doorway to deliverance from the omnipotent Father in all of his disguises—a deliverance which secular humanism has passionately fought for—but also a doorway to something, that is, the beginning for many of a more authentic search for transcendence, that is, for God.

The imbalance in Christian ideology resulting from sexual hierarchy is manifested not only in the doctrine of God but also in the notion of Jesus as the unique God-man. A great deal of Christian doctrine concerning Jesus has been docetic, that is, it has not

really seriously accepted the fact that Jesus was a human being. An effect of the liberation of women will very likely be the loss of plausibility of Christological formulas which come close to reflecting a kind of idolatry in regard to the person of Jesus. As it becomes better understood that God is transcendent and unobjectifiable—or else not at all—it will become less plausible to speak of Jesus as the Second Person of the Trinity who "assumed" a human nature. Indeed, the prevalent emphasis upon the total uniqueness and supereminence of Jesus will, I think, become less meaningful. To say this is not at all to deny his extraordinary character and mission. The point is to attempt a realistic assessment of certain ways of using his image (which in all likelihood he himself would repudiate). It is still not uncommon for priests and ministers, when confronted with the issue of women's liberation, to assert that God become incarnate uniquely as a male, and then to draw arguments for male supremacy from this. Indeed, the tradition itself tends to justify such assertions. The underlying—and often explicit—assumption in the minds of theologians down through the centuries has been that the divinity could not have deigned to become incarnate in the "inferior" sex, and the "fact" that "he" did not do so reinforces the belief in masculine superiority. The transformation of society by the erosion of male dominance will generate serious challenges to such assumptions of the Christological tradition.

It will, I think, become increasingly evident that exclusively masculine symbols for the ideal of "incarnation" will not do. As a uniquely masculine divinity loses credibility, so also the idea of a unique divine incarnation in a human being of the male sex may give way in the religious consciousness to an increased awareness of the divine presence in all human beings, understood as expressing and in a real sense incarnating—although always inadequately—the power of being. The seeds of this awareness are already present, of course, in the traditional doctrine that all human beings are made to the image of God and in a less than adequate way in the doctrine of grace. Now it should become possible to work out with increasing realism the implication in both of these doctrines that human beings are called to self-actualization and to the creation of a community that fosters the becoming of women and men. This means that no completely adequate models can be taken from the past. It may be that we will witness a re-mythologizing of Western religion. Certainly, if the need for parental symbols for God persists, something like the Father-Mother God proposed by Mary Baker Eddy will be more acceptable to the new woman and the new man than the Father God of the past. A symbolism for incarnation of the divine in human beings may continue to be needed in the future, but it is highly unlikely that women or men will continue to find plausible that symbolism which is epitomized in the image of the Virgin kneeling in adoration before her own son. Perhaps this will be replaced by the emergence of bisexual imagery which is not hierarchical. The experience of the past brought forth a new Adam and a new Eve. Perhaps the future will bring a new Christ and a new Mary. For the present, it would appear that we are being called upon to recognize the poverty of all symbols and the fact of our past idolatry regarding them, and to turn to our own resources for bringing about the radically new in our own lives.

The manifestation of God in Jesus was an eschatological event whose fulfilled reality lies in the future. The Jesus of the Gospels was a free person who challenged ossified beliefs and laws. Since he was remarkably free of prejudice against women and treated them as equals insofar as the limitations of his culture would allow, it is certain that he would be working with them for their liberation today. This awakening of women to their human potentiality by creative action as they assume equal partnership with men in society can bring about a manifestation of God in themselves which will be the Second Coming of God incarnate, fulfilling the latent promise in the original revelation that men and women are made to the image of God.

Behind the Mask

It should be evident, then, that women's liberation is an event that can challenge authoritarian, exclusive and non-existential notions of faith and revelation. Since women have been extra-environmentals, to use a McLuhanish term, that is, since they have

not been part of the authority structure which uses "faith" and "revelation" to reinforce the mechanisms of alienation, their emergence can effect a more widespread criticalness of idolatry which is often masked by these ideas. There could result from this a more general understanding of faith as a state of ultimate concern and commitment and a heightened sense of relativity concerning the symbols it uses to express this commitment. An awareness might also emerge—not merely in the minds of a theological elite, but in the general consciousness—that revelation is an ongoing experience.

The becoming of women implies also a transvaluation of values in Christian morality. As the old order is challenged and as men and women become freed to experience a wholeness of personality which the old polarizations impeded, the potentiality will be awakened for a change in moral consciousness which will go far beyond Nietzsche's merely reactionary rejection of Christian values.

Much of the traditional theory of Christian virtue appears to be the product of reactions on the part of men—perhaps guilty reactions—to the behavioral excesses of the stereotypic male. There has been theoretical emphasis upon charity, meekness, obedience, humility, self-abnegation, sacrifice, service. Part of the problem with this moral ideology is that it became generally accepted not by men but by women, who have hardly been helped by an ethic which reinforced their abject situation. This emphasis upon the passive virtues, of course, has not challenged exploitativeness but supported it. Part of the syndrome is the prevailing notion of sin as an offense against those in power, or against "God" (the two are often equated). Within the perspective of such a privatized morality the structures themselves of oppression are not seen as sinful.

Consistent with all of this is the fact that the traditional Christian moral consciousness has been fixated upon the problems of reproductive activity in a manner totally disproportionate to its feeble political concern. This was summed up several years ago in Archbishop Roberts' remark that "if contraceptives had been dropped over Japan instead of bombs which merely killed, maimed and shriveled up thousands alive there would have been a squeal of outraged protest from the Vatican to the remotest Mass center in Asia." Pertinent also is Simone de Beauvoir's remark that the church has reserved its uncompromising humanitarianism for man in the fetal condition. Although theologians today acknowledge that this privatized morality has failed to cope with the structures of oppression, few seriously face the possibility that the roots of this distortion are deeply buried in the fundamental and all-pervasive sexual alienation which the women's movement is seeking to overcome.

It is well-known that Christians under the spell of the jealous God who represents the collective power of his chosen people can use religion to justify that "us and them" attitude which is disastrous, in its consequences for the powerless. It is less widely understood that the projection of "the other"—easily adaptable to national, racial and class differences—has basically and primordially been directed against women. Even the rhetoric of racism finds its model in sexism.

The consciousness-raising which is beginning among women is evoking a qualitatively new understanding of the subtle mechanisms which produce and destroy "the other," and a consequent empathy with all of the oppressed. This gives grounds for the hope that their emergence can generate a counterforce to the exploitative mentality which is destroying persons and the environment. Since the way men and women are seen in society is a prime determinant in the whole social system and ideology, radical women refuse to see their movement as simply one among others. What I am suggesting is that it might be the only chance for the turning of human beings from a course leading to the deterioration and perhaps the end of life on this planet.

Those who see their concern for women's liberation as consonant with an evolving Christianity would be unrealistic to expect much comprehension from the majority of male ecclesiastics. Such writers as Gordon Rattrey Taylor (*The Biological Time Bomb*), Robert Francoeur (*Utopian Motherhood*), and others keep beeping out the message that we are moving into a world in which human sexuality is no longer merely oriented

to reproduction of the species—which means that the masculine and feminine mystiques are doomed to evaporate. Within the theological community, however, the predictable and almost universal response has been what one might call the ostrich syndrome. Whereas the old theology justified sexual oppression, the new theology for the most part simply ignores it and goes on in comfortable compatibility with it, failing to recognize its deep connection with such other major problems as war, racism and environmental pollution. The work of fostering religious consciousness which is explicitly incompatible with sexism will require an extraordinary degree of creative rage, love and hope.

ACTIVITY V:

Jesus Was a Feminist*

Leonard Swidler

Thesis: *Jesus was a feminist.*

Definition of terms: By *Jesus* is meant the historical person who lived in Palestine two thousand years ago, whom Christians traditionally acknowledge as Lord and Savior, and whom they should "imitate" as much as possible. By a *feminist* is meant a person who is in favor of, and who promotes, the equality of women with men, a person who advocates and practices treating women primarily as human persons (as men are so treated) and willingly contravenes social customs in so acting.

To prove the thesis it must be demonstrated that, so far as we can tell, Jesus neither said nor did anything which would indicate that he advocated treating women as intrinsically inferior to men, but that on the contrary he said and did things which indicated that he thought of women as the equals of men, and that in the process he willingly violated pertinent social mores.

The negative portion of the argument can be documented quite simply be reading through the four Gospels. Nowhere does Jesus treat women as "inferior beings." In fact, Jesus clearly felt especially sent to the typical classes of "inferior beings," such as the poor, the lame, the sinner—and women—to call them all to the freedom and equality of the Kingdom of God. But there are two factors which raise this negative result exponentially in its significance: the status of women in Palestine at the time of Jesus, and the nature of the Gospels. Both need to be recalled here in some detail, particularly the former.

The Status of Women in Palestine

The status of women in Palestine during the time of Jesus was very decidedly that of inferiors. Despite the fact that there were several heroines recorded in the Scriptures, according to most rabbinic customs of Jesus' time—and long after—women were not allowed to study the Scriptures (Torah). One first-century rabbi, Eliezer, put the point sharply: "Rather should the words of the Torah be burned than entrusted to a woman. . . . Whoever teaches his daughter the Torah is like one who teaches her lasciviousness."

In the vitally religious area of prayer, women were so little thought of as not to be given obligations of the same seriousness as men. For example, women, along with children and slaves, were not obliged to recite the *Shema*, the morning prayer, nor prayers at meals. In fact, the Talmud states: "Let a curse come upon the man who [must needs have] his wife or children say grace for him." Moreover, in the daily prayers of Jews there was a threefold thanksgiving: "Praised be God that he has not created me a gentile; praised be God that he has not created me a woman; praised be God that he has not created me an ignorant man." (It was obviously a version of this rabbinic prayer that Paul controverted in his letter to the Galatians: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.")

Women were also grossly restricted in public prayer. It was (is) not even possible for them to be counted toward the number necessary for a quorum to form a congregation to worship communally—they were again classified with children and slaves, who similarly did not qualify (there is an interesting parallel to the current canon 93 of the *Codex Juris Canonici* which groups married women, minors, and the insane). In the great temple at Jerusalem they were limited to one outer portion, the women's court, which was five steps below the court for the men. In the synagogues the women were also separated from the men, and of course were not allowed to read aloud or take any leading function. (The same is still true in most synagogues today—canon 1262 of the

*Leonard Swidler is an editor of the *Journal of Ecumenical Studies* and a member of the religion department at Temple University.

Reprinted with permission of *Catholic World*.

CIC also states that "in church the women should be separated from the men.")

Besides the disabilities women suffered in the areas of prayer and worship there were many others in the private and public forums of society. As one Scripture scholar, Peter Ketter, noted: "A rabbi regarded it as beneath his dignity, as indeed positively disreputable, to speak to a woman in public. The 'Proverbs of the Fathers' contain the injunction: 'Speak not much with a woman.' Since a man's own wife is meant here, how much more does not this apply to the wife of another? The wise men say: 'Who speaks much with a woman draws down misfortune on himself, neglects the words of the law, and finally earns hell . . . . If it were merely the too free intercourse of the sexes which was being warned against, this would signify nothing derogatory to woman. But since the rabbi may not speak even to his own wife, daughter or sister in the street, then only male arrogance can be the motive. Intercourse with uneducated company is warned against in exactly the same terms. "One is not so much as to greet a woman." In addition, save in the rarest instances, women were not allowed to bear witness in a court of law. Some Jewish thinkers, as for example, Philo, a contemporary of Jesus, thought women ought not leave their households except to go to the synagogue (and that only at a time when most of the other people would be at home); girls ought even not cross the threshold that separated the male and female apartments of the household.

In general, the attitude toward women was epitomized in the institutions and customs surrounding marriage. For the most part the function of woman was thought rather exclusively in terms of childbearing and rearing; women were almost always under the tutelage of a man, either the father or husband, or if a widow, the dead husband's brother. Polygamy—in the sense of having several wives, but *not* in the sense of having several husbands—was legal among Jews at the time of Jesus, although probably not heavily practiced. Moreover, divorce of a wife was very easily obtained by the husband—he merely had to give her a writ of divorce. Women in Palestine, on the other hand, were not allowed to divorce their husbands.

Rabbinic sayings about women also provide an insight into the attitude toward women: "It is well for those whose children are male, but ill for those whose children are female. . . . At the birth of a boy all are joyful, but at the birth of a girl all are sad . . . . When a boy comes into the world, peace comes into the world; when a girl comes, nothing comes . . . . Even the most virtuous of women is a witch. . . . Our teachers have said: Four qualities are evident in women: They are greedy at their food, eager to gossip, lazy and jealous."

The condition of women in Palestinian Judaism was bleak.

The Nature of the Gospels

The Gospels, of course, are not the straight factual reports of eyewitnesses of the events in the life of Jesus of Nazareth as one might find in the columns of the *New York Times* or the pages of a critical biography. Rather, they are four different faith statements reflecting at least four primitive Christian communities who believed that Jesus was the Messiah, the Lord, the Savior of the world. They were composed from a variety of sources, written and oral, over a period of time and in response to certain needs felt in the communities and individuals at the time; consequently they were not particularly intent on recording *ipsissima verba Christi*, nor were they concerned to winnow out all of their own cultural biases and assumptions. Indeed, it is doubtful they were particularly conscious of them.

This modern critical understanding of the Gospels, of course, does not impugn the historical character of the Gospels; it merely describes the type of historical documents they are so their historical significance can more accurately be evaluated. Its religious value lies in the fact that modern Christians are thereby helped to know much more precisely what Jesus meant by certain statements and actions as they are reported by the first Christian communities in the Gospels. With this new knowledge of the nature of the Gospels it is easier to make the vital distinction between the religious truth that is to be handed on and the time-conditioned categories and customs involved in expressing it.

When the fact that no negative attitudes by Jesus toward women are portrayed in the

Gospels is set side by side with the recently discerned "communal faith-statement" understanding of the nature of the Gospels, the importance of the former is vastly enhanced. For whatever Jesus said or did comes to us only through the lens of the first Christians. If there were no very special religious significance in a particular concept or custom we would expect that current concept or custom to be reflected by Jesus. The fact that the overwhelmingly negative attitude toward women in Palestine did not come through the primitive Christian communal lens by itself underscores the clearly great religious importance Jesus attached to his positive attitude—his feminist attitude—toward women: feminism, that is, personalism extended to women, is a constitutive part of the Gospel, the Good News, of Jesus.

Women Disciples of Jesus

One of the first things noticed in the gospels about Jesus' attitude toward women is that he taught them the Gospel, the meaning of the Scriptures, and religious truths in general. When it is recalled that in Judaism it was considered improper, and even "obscene," to teach women the Scriptures, this action of Jesus was an extraordinary, deliberate decision to break with a custom invidious to women. Moreover, women became disciples of Jesus not only in the sense of learning from Him, but also in the sense of following Him in His travels and ministering to Him. A number of women, married and unmarried, were regular followers of Jesus. In Luke 8:1 ff. several are mentioned by name in the same sentence with the Twelve: "He made his way through towns and villages preaching and proclaiming the Good News of the kingdom of God. With him went the Twelve, as well as certain women . . . who provided for them out of their own resources." (Cf. Mk. 15:40f. The Greek word translated here as "provided for" and in Mark as "ministered to" is *diekonoun*, the same basic word as "deacon"; indeed apparently the tasks of the deacons in early Christianity were much the same as these women undertook.) The significance of this phenomenon of women following Jesus about, learning from and ministering to Him, can be properly appreciated when it is recalled that not only were women not to read or study the Scriptures, but in the more observant settings they were not even to leave their household, whether as a daughter, a sole wife, or a member of a harem.

Women and Resurrection from the Dead

Within this context of women being disciples and ministers, Jesus quite deliberately broke another custom disadvantageous to women. Jesus' first appearance after his resurrection to any of his followers was to a woman (or women), who was then commissioned by him to bear witness of the risen Jesus to the Eleven (John 20: 11ff; Mt. 28:9f; Mk. 16:9ff). In typical male Palestinian style, the Eleven refused to believe the woman since, according to Judaic law, women were not allowed to bear legal witness. As one learned in the Law, Jesus obviously was aware of this stricture. His first appearing to and commissioning women to bear witness to the most important event of his career could not have been anything but deliberate: it was clearly a dramatic linking of a very clear rejection of the second-class status of women with the center of His Gospel, His resurrection. The effort of Jesus to centrally connect these two points is so obvious that it is an overwhelming tribute to man's intellectual myopia not to have discerned it effectively in two thousand years.

The intimate connection of women with resurrection from the dead is not limited in the Gospels to that of Jesus. There are accounts of three other resurrections in the Gospels—all closely involving a woman. The most obvious connection of a woman with a resurrection account is that of the raising of a woman, Jairus' daughter (Mt. 9:18ff.; Mk. 5:22ff.; Lk. 8:41ff.). A second resurrection Jesus performed was that of the only son of the widow of Nain: "And when the Lord saw her, he had compassion on her and he said to her, 'Do not weep' " (Cf. Lk. 7:11ff.). The third resurrection Jesus performed was Lazarus', at the request of his sisters Martha and Mary (Cf. Jn. 11). From the first it was Martha and Mary who sent for Jesus and pleaded for his resurrection: "Lord, if you had been here, my brother would not have died. And even now I know that whatever you ask from God, God will give you." Later Mary came to Jesus and said much the same. "When Jesus saw her

weeping, and the Jews who came with her also weeping, he was deeply moved in spirit and troubled; and he said 'Where have you laid him?' They said to him, 'Lord, come and see.' Jesus wept." Then followed the raising from the dead. Thus, Jesus raised one woman from the dead, and raised two other persons largely because of women.

There are two further details that should be noted in these three resurrection stories. The first is that only in the case of Jairus' daughter did Jesus touch the corpse—which made him ritually unclean. In the cases of the two men Jesus did not touch them, but merely said, "Young man, I say to you, arise," or, "Lazarus, come out." One must at least wonder why Jesus chose to violate the laws for ritual purity in order to help a woman, but not a man. The second detail is in Jesus' conversation with Martha after she pleaded for the resurrection of Lazarus. Jesus declared himself to be the resurrection, ("I am the resurrection and the life.') the only time he did so that is recorded in the Gospels. Jesus here again revealed the central event, the central message, in the Gospel—the resurrection, His resurrection, His being the resurrection—to a woman.

Women as Sex Objects

There are of course numerous occasions recorded in the Gospels where women are treated by various men as second-class citizens. There are also situations where women were treated by others not at all as persons but as sex objects, and it was expected that Jesus would do the same. The expectations were disappointed. One such occasion occurred when Jesus was invited to dinner at the house of a skeptical Pharisee (Lk, 7:36 ff.) and a woman of ill repute entered and washed Jesus' feet with her tears, wiped them with her hair and anointed them. The Pharisee saw her solely as an evil sexual creature: "The Pharisee . . . said to himself, 'If this man were a prophet, he would know who this woman is who is touching him and what a bad name she has." But Jesus deliberately rejected this approach to the woman as a sex object. He rebuked the Pharisee and spoke solely of the woman's human, spiritual actions; He spoke of her love, her unlove, that is, her sins, of her being forgiven, and her faith. Jesus then addressed her (it was not "proper" to speak to women in public, especially "improper" women) as a human person: "Your sins are forgiven . . . . Your faith has saved you; go in peace."

A similar situation occurred when the scribes and Pharisees used a woman reduced entirely to a sex object to set a legal trap for Jesus. It is difficult to imagine a more callous use of a human person than the "adulterous" woman was put to by the enemies of Jesus. First, she was surprised in the intimate act of sexual intercourse (quite possibly a trap was set up ahead of time by the suspicious husband), and then by them before an even larger crowd that Jesus was instructing: "making her stand in full view of everybody." They told Jesus that she had been caught in the very act of committing adultery and that Moses had commanded that such women be stoned to death. (Dt. 22:22ff.) "What have you to say?" The trap was partly that if Jesus said Yes to the stoning He would be violating the Roman law, which restricted capital punishment, and if He said No, He would appear to contravene Mosaic law. It could also partly have been to place Jesus' reputation for kindness toward, and championing the cause of, women in opposition to the law and the condemnation of sin. Jesus of course eluded their snares by refusing to become entangled in legalisms and abstractions. Rather, he dealt with both the accusers and the accused directly as spiritual, ethical, human persons. He spoke directly to the accusers in the context of their own personal ethical conduct: "If there is one of you who has not sinned, let him be the first to throw a stone at her." To the accused woman he likewise spoke directly with compassion, but without approving her conduct: "Woman, where they? Has no one condemned you?" She said "No one, Lord." And Jesus said, "Neither do I condemn you; go, and do not sin again."

(One detail of this encounter provides the basis for a short excursus related to the status of women. The Pharisees stated that the woman had been caught in the act of adultery and according to the Law of Moses was therefore to be stoned to death. Since the type of execution mentioned was stoning the woman must have been a "virgin betrothed," as referred to in Deut. 22:23f. There provision is made for the stoning of

both the man and the woman, although in the Gospel story only the woman is brought forward. However, the reason given for why the man ought to be stoned was not because he had violated the woman, or God's law, but: "because he had violated the wife of his neighbor." It was the injury of the man by misusing his property—wife—that was the great evil.)

Jesus' Rejection of the Blood Taboo

All three of the synoptic Gospels insert into the middle of the account of raising Jairus' daughter from the dead the story of the curing of the woman who had an issue of blood for twelve years (Mt. 9:20ff.; Mk. 5:25ff.; Lk. 8:43ff.). Especially touching about this story is that the affected woman was so reluctant to project herself into public attention that she, "said to herself, 'If I only touch his garment, I shall be made well.' " Her shyness was not because she came from the poor, lower classes, for Mark pointed out that over the twelve years she had been to many physicians—with no success—on whom she had spent all her money. It was probably because for twelve years, as a woman with a flow of blood, she was constantly ritually unclean (Lv. 15:19ff.), which not only made her incapable of participating in any cultic action and made her in some sense "displeasing to God," but also rendered anyone and anything she touched (or anyone who touched what she had touched!) similarly unclean. (Here is the basis for the Catholic Church not allowing women in the sanctuary during Mass—she might be menstruating and hence unclean.) The sense of degradation and contagion that her "womanly weakness" worked upon her over the twelve years doubtless was oppressive in the extreme. This would have been especially so when a religious teacher, a rabbi, was involved. But not only does Jesus' power heal her, in one of His many acts of compassion on the downtrodden and afflicted, including women, but Jesus also makes a great to-do about the event, calling extraordinary attention to the publicity-shy woman: "And Jesus, perceiving in himself that power had gone forth from him, immediately turned about in the crowd, and said, 'Who touched my garments?' And his disciples said to him, 'You see the crowd pressing around you, and yet you say, 'Who touched me?' And he looked around to see who had done it. But the woman, knowing what had been done to her, came in fear and trembling and fell down before Him and told Him the truth. And He said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.' It seems clear that Jesus wanted to call attention to the fact that He did not shrink from the ritual uncleanness incurred by being touched by the "unclean" woman (on several occasions Jesus rejected the notion of ritual uncleanness), and by immediate implication rejected the "uncleanness" of a woman who had a flow of blood, menstruous or continual. Jesus apparently placed a greater importance on the dramatic making of this point both to the afflicted woman herself and the crowd, than He did on avoiding the temporary psychological discomfort of the embarrassed woman, which in light of Jesus' extraordinary concern to alleviate the pain of the afflicted, meant He placed a great weight on the teaching this lesson about the dignity of women.

Jesus and the Samaritan Woman

On another occasion Jesus again deliberately violated the then common code concerning men's relationship to women. It is recorded in the story of the Samaritan woman at the well of Jacob (John 4:5ff.) Jesus was waiting at the well outside the village while His disciples were getting food. A Samaritan woman approached the well to draw water. Normally a Jew would not address a Samaritan, as the woman pointed out: "Jews, in fact, do not associate with Samaritans." But also normally a man would not speak to a woman in public (doubly so in the case of a rabbi). However, Jesus startled the woman by initiating a conversation. The woman was aware that on both counts, her being a Samaritan and being a woman, Jesus' action was out of the ordinary for she replied: "how is it that you, a Jew, ask a drink of me, a woman of Samaria?" As hated as the Samaritans were by the Jews, it is nevertheless clear that Jesus' speaking with a woman was considered a much more flagrant breach of conduct than His speaking with a Samaritan, for John related: "His disciples returned, and were surprised to find him speaking to a woman, though none of them asked, 'What do you want from her?' or

'Why are you talking to her?' However, Jesus' bridging of the gap of inequality between men and women continued further, for in the conversation with the woman He revealed himself in a straightforward fashion as the Messiah for the first time: "The woman said to him, 'I know that Messiah is coming' . . . . Jesus said to her, 'I who speak to you am he.' "

Just as when Jesus revealed Himself to Martha as "the resurrection," and to Mary as the "risen one" and bade her to bear witness to the apostles, Jesus here also revealed Himself in one of his key roles, as Messiah, to a woman—who immediately bore witness of the fact to her fellow villagers. (It is interesting to note that apparently the testimony of women carried greater weight among the Samaritans than among the Jews, for the villagers came out to see Jesus: "Many Samaritans of that town believed in him on the strength of the woman's testimony . . . ." It would seem that John the Gospel writer deliberately highlighted this contrast in the way he wrote about this event, and also that he clearly wished to reinforce thereby Jesus' stress on the equal dignity of women.)

One other point should be noted in connection with this story. As the crowd of Samaritans was walking out to see Jesus, Jesus was speaking to His disciples about the fields being ready for the harvest and how He was sending them to reap what others had sown. He was clearly speaking of the souls of men, and most probably was referring directly to the approaching Samaritans. Such exegesis is standard. It is also rather standard to refer to others in general and only Jesus in particular as having been the sowers whose harvest the apostles were about to reap (e.g., in the Jerusalem Bible). But it would seem that the evangelist also meant specifically to include the Samaritan woman among those sowers for immediately after he recorded Jesus' statement to the disciples about their reaping what others had sown he added the above mentioned verse: "Many Samaritans of that town had believed in him on the strength of the woman's testimony . . . ."

Marriage and the Dignity of Woman

One of the most important stands of Jesus in relation to the dignity of women was His position on marriage. His unpopular attitude toward marriage (cf. Mt. 19:10: "The disciples said to him, 'If such is the case of a man with his wife, it is not expedient to marry.' ") presupposed a feminist view of women; they had rights and responsibilities equal to men. It was quite possible in Jewish law for men to have more than one wife (this was probably not frequently the case in Jesus' time, but there are recorded instances, e.g., Herod, Josephus), though the reverse was not possible. Divorce, of course, also was a simple matter, to be initiated only by the man. In both situations women were basically chattels to be collected or dismissed as the man was able and wished to; the double moral standard was flagrantly apparent. Jesus rejected both by insisting on monogamy and the elimination of divorce; both the man and the woman were to have the same rights and responsibilities in their relationship toward each other (cf. Mk. 10:2 ff.; Mt. 19:3 ff.). This stance of Jesus' was one of the few that was rather thoroughly assimilated by the Christian Church (in fact, often in an over-rigid way concerning divorce—but, how to understand the ethical prescriptions of Jesus is another article), doubtless in part because it was reinforced by various sociological conditions and other historical accidents, such as the then current strength in the Greek world of the Stoic philosophy. However, the notion of equal rights and responsibilities was not extended very far within the Christian marriage. The general role of women was *Kirche, Kinder, Kuche*—and only a suppliant's role in the first.

The Intellectual Life for Women

However, Jesus clearly did not think of woman's role in such restricted terms; she was not to be limited to being *only* a housekeeper. Jesus quite directly rejected the stereotype that the proper place of all women is "in the home," during a visit to the house of Martha and Mary (Lk: 10:38 ff.). Martha took the typical woman's role: "Martha was distracted with much serving." Mary, however, took the supposedly "male" role: she "sat at the Lord's feet and listened to his teaching." Martha apparently thought Mary was out of place in choosing the role of the "intellectual," for she complained to Jesus. But Jesus' response was a refusal to force all women into the stereotype; he treated Mary first of all

as a person (whose highest faculty is the intellect, the spirit) who was allowed to set her own priorities, and in this instance had "chosen the better part," and Jesus applauded her: "it is not to be taken from her." Again, when one recalls the Palestinian restriction on women studying the Scriptures or studying with rabbis, that is, engaging in the intellectual life or acquiring any "religious authority," it is difficult to imagine how Jesus could possibly have been clearer in his insistence that women were called to the intellectual, the spiritual life just as were men.

There is at least one other instance recorded in the Gospels when Jesus uttered much the same message (Lk. 11:27f.). One day as Jesus was preaching a woman from the crowd apparently was very deeply impressed and, perhaps imagining how happy she would be to have such a son, raised her voice to pay Jesus a compliment. She did so by referring to His mother, and did so in a way that was probably not untypical at that time and place. But her image of a woman was sexually reductionist in the extreme (one that largely persists to the present): female genitals and breasts. "Blessed is the womb that bore you, and the breasts that you sucked!" Although this was obviously meant as a compliment, and although it was even uttered by a woman, Jesus clearly felt it necessary to reject this "baby-machine" image of women and insist again on the personhood, the intellectual and moral faculties, being primary for all: "But he said, 'Blessed rather are those who hear the word of God and keep it!' " Looking at this text it is difficult to see how the primary point could be anything substantially other than this. Luke and the tradition and Christian communities he depended on must also have been quite clear about the sexual significance of this event. Otherwise, why would he (and they) have kept and included such a small event from all the years of Jesus' public life? It was not retained *merely* because Jesus said blessed are those who hear and keep God's word, but because that was stressed by Jesus as being primary in comparison to a woman's sexuality. Luke, however, seems to have had a discernment here and elsewhere, concerning what Jesus was about in the question of women's status that has not been shared by subsequent Christians (nor apparently by many of *his* fellow Christians), for, in the explanation of this passage, Christians for two thousand years did not see its plain meaning—doubtless because of unconscious presuppositions about the status of women inculcated by their cultural milieu.

God as a Woman

In many ways Jesus strove to communicate the notion of the equal dignity of women. In one sense that effort was capped by his parable of the woman who found the lost coin (Lk. 15:8ff.), for here Jesus projected God in the image of a woman! Luke recorded that the despised tax collectors and sinners were gathering around Jesus, and consequently the Pharisees and scribes complained. Jesus, therefore, related three parables in a row, all of which depicted God's being deeply concerned for that which was lost. The first story was of the shepherd who left the ninety-nine sheep to seek the one lost—the shepherd is God. The third parable is of the prodigal son—the father is God. The second story is of the woman who sought the lost coin—the woman is God! Jesus did not shrink from the notion of God as feminine. In fact, it would appear that Jesus included this womanly image of God quite deliberately at this point for the scribes and Pharisees were among those who most of all denigrated women—just as they did the "tax-collectors and sinners."

There have been some instances in Christian history when the Holy Spirit has been associated with a feminine character, as, for example, in the Syrian *Didascalia* where, in speaking of various offices in the Church, it states: "the Deaconess however should be honored by you as the image of the Holy Spirit." It would make an interesting investigation to see if these images of God presented here by Luke were ever used in a Trinitarian manner—thereby giving the Holy Spirit a feminine image. A negative result to the investigation would be as significant as a positive one, for this passage would seem to be particularly apt for Trinitarian interpretation: the prodigal son's father is God the Father (this interpretation has in fact been quite common in Christian history); since Jesus elsewhere identified himself as the Good Shepherd, the shepherd seeking the lost sheep is Jesus, the Son (this standard interpretation is reflected in, among other things, the often-seen picture of Jesus

carrying the lost sheep on his shoulders); the woman who sought the lost coin should "logically" be the Holy Spirit. If such an interpretation has existed, it surely has not been common. Should such lack of "logic" be attributed to the general cultural denigration of women or the abhorrence of pagan goddesses—although Christian abhorrence of pagan gods did not result in a Christian rejection of a male image of God?

Conclusion

From this evidence it should be clear that Jesus vigorously promoted the dignity and equality of women in the midst of a very male-dominated society: Jesus was a feminist, and a very radical one. Can his followers attempt to be anything less—*De Imitatione Christi*?

Unit III
Lesson 13

WORKING SEX ROLES OUT OF THE LABOR FORCE

INTRODUCTION

Can you solve the following riddle? A man and his son were riding in a car together on a country road. The road was very winding and wet, and, at one particularly sharp curve, the man lost control of the car, and it skidded into a tree. A passerby went for help, and soon both the police and ambulances were at the scene. In the confusion of the moment, the man and his son were taken to different hospitals. The boy, who was seriously injured, was immediately rushed into an operating room where a surgeon was waiting to attempt to save the boy's life. The surgeon took one look at the boy's face and said, "I can't operate on this child; he's my son." Now, how can this be? At this point, stop reading for a moment and formulate an answer. When you have arrived at a conclusion, compare your explanation of the event with the one given at the bottom of this page.[1]

While this riddle dramatically demonstrates the relationship between sex roles and work, Lenore Harmon (1975) confronts the issue more directly:

> *The world of work is divided into two categories, "women's work" and "men's work"; anyone who does not know the difference can consult such widely divergent sources as children's primers, the local want-ads, or U.S. Department of Labor statistics. Individual differences between men and women have been cited as the reason for this dichotomy, as have politics and economics. Actually, there are few jobs that require skills and abilities possessed exclusively by one sex or the other. In fact, there are few such skills.*

Another aspect of the influence of sex roles on work is the differential valuing of jobs. Research shows that work characterized as "feminine" or predominated by women is often less valued than those that are judged as "masculine." Male-dominated careers comprise the "professional" fields, while traditional female careers are usually considered "semi-professional" (Duberman, 1975). The salaries associated with different types of work, however, are probably the best reflection of the different values which society assigns to "men's work" and "women's work."

---

[1] Answer to riddle: The surgeon was the boy's mother.

The purposes of this lesson are: (1) to sensitize students to the effects of the American sex-role ideology on the marketplace, and (2) to provide information on how people are breaking through the sex-role barriers.

OBJECTIVES

1. **To demonstrate an awareness of sex-role stereotyping in the world of work.**
2. **To be able to recognize subtle employment discrimination in relation to the following factors:**
   a. **The socialization of many women to value themselves primarily as wives and mothers.**
   b. **The socialization of men to value their work roles more than other roles.**
   c. **Subtle verbal and nonverbal behaviors.**
3. **To be able to identify legislative decisions which have addressed the problems of sex discrimination by briefly stating the intent of the following laws:**
   a. **The Equal Pay Act of 1963.**
   b. **Executive Orders 11246, 11375 and 11478 (Affirmative Action).**
   c. **Title VII of the Civil Rights Act of 1964.**
4. **To be able to outline one strategy for combating sex discrimination by specifying a course of action for a person contesting job discrimination.**
5. **To be able to list ten difficulties encountered by dual career couples.**

FACILITATOR PREPARATION

Read the bibliographic entries marked with an asterisk. Students should be assigned the same readings from the bibliography. Select those activities and objectives most appropriate for your learning/teaching situation.

SUGGESTED LEARNING ACTIVITIES

Activity I: A Look at Work (Objectives 1 and 2)

1. Ask the class the riddle contained in the Introduction to this lesson. Ask students to raise their hands when they have an answer, but give time for all class members to consider the riddle before saying the answer aloud.
2. Ask students to complete the exercise, "A Look at Work" included with this lesson.
3. Facilitate two fishbowl discussions by first asking the female members of the group to react to the exercise, and then the males. The following questions may help structure the discussions:
   a. How do you feel about working?
   b. What does your career mean to you? To your parents?
   c. To the significant others in your life?
   d. What does authority represent to you?
   e. Does your work represent productivity, a salary, or power?
   f. How do you feel about women/men in the same field as employees under you or bosses over you?
   g. Have you ever wanted to change careers for one that would be more emotionally satisfying?
   h. What held you back or encouraged you?
   i. Have you ever felt discriminated against in the job market?
   j. How did it affect you?
4. Process the exercise as an entire group.
5. Analyze with the class the two graphs on women and work included with this lesson.

Activity II: Combating Discrimination (Objectives 3 and 4)

1. Before this class meeting, assign groups of students the task of familiarizing themselves with the laws listed in Objective 3 of this lesson. Then have each group summarize their findings for the whole class.
3. Brainstorm as a class about effective employee strategies to combat discrimination.

4. Acquire and distribute to the class the procedure policy for filing an affirmative action complaint at your institution.

Activity III: Dual Career Considerations and Job Reality Testing (Objective 5)

1. Assign the Clark article (1976) on dual career couples, included with this lesson.
2. Discuss Clark's article on dual career couples.
3. Ask students to complete the "Reality-Testing Kit" exercise included with this lesson.
4. Ask class volunteers to share their reactions to this exercise.

Activity IV: Review Questions (Objectives 1-5)

Conduct a class discussion using the following questions:

1. How does sex-role stereotyping exist in the labor force?
2. How is the concept of role conflict related to male and female attitudes toward work?
3. What is meant by the statement that "society makes men into success objects"?
4. What are three legislative acts that are intended to reduce sex discrimination? What is the intent of each?
5. What are some realistic considerations for your career/life plan?

WORKING SEX ROLES OUT OF THE LABOR FORCE

BIBLIOGRAPHY

*Adams, M. The compassion trap. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness.* New York: Basic Books, 1972.

American Economic Association, Committee on the Status of Women in the Economics Profession. Combating role prejudice and sex discrimination. *American Economic Review*, 1973, *63*(5), 1049-61.

Baruch, G.K. Maternal influences upon college women's attitudes toward women and work. *Developmental Psychology*, 1972, *6*(1), 32-37.

Bass, B.M. et al. Male managers' attitudes toward working women. *American Behavioral Scientist*, 1971, *15*(2), 221-36.

Bell, C.S. Social security: Society's last discrimination. *Business and Society Review*, 1972, *3*, 45-57.

* Bem, S.L. and Bem. D.J. *Training the woman to know her place: The social antecedents of women in the world of work.* Stanford: Stanford University Department of Psychology, 1971.

Bernikow, L. Heaven won't protect the working girl. *Ms.* 1972, 123-25.

Blood, R.O., Jr. Long-range causes and consequences of the unemployment of married women. *Journal of Marriage and the Family*, 1965, 123-25.

Boyle, M.B. Equal opportunity for women is small business. *Harvard Business Review*, 1973.

Brown, J.K. A note on the division of labor by sex. *American Anthropologist*, 1970, *72*, 1073-78.

Brown, J.M. A woman in the world of engineering. *Engineering Education*, 1973.

Clark, L.N. Assisting students in dual career marriages. A paper presented at the National Convention of Association of Women in Psychology in January, 1976, at Knoxville, Tennessee.

Cobb, S. Physiologic changes in men whose jobs are abolished. *Journal of Psychosomatic Research*, 1974, *18*, 245-58.

Dewey, L.M. Women in labor unions. *Monthly Labor Review*, 1971, *94*, 42-48.

Duberman, L. *Gender and sex in society.* New York: Praeger, 1975.

Edmond, W. and Fleming, S. *All work and no play: Women, housework, and the wages due.* England: Power of Women Collective and Falling Wall Press, 1975.

Epstein, C.F. Encountering the male establishment: Sex-status limits on women's careers in the professions. *American Journal of Sociology*, 1970, *75*, 965-82.

Fabian, J.J. The hazards of being a professional woman. *Professional Psychology*, 1972, *3*(4), 324-326.

Gardner, B. The awakening of the blue collar woman. *Intellectual Digest*, 1974, pp. 17-19.

Geracimos, A. Women in publishing: Where do they feel they're going? *Publishers Weekly*, 1974, *206*(2), 22-27.

*Gold, D.B. Women and voluntarism. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness.* New York: Basic Books, 1972.

*Basic readings for this lesson.

Harmon, L. Technical aspects: Problems of scale development norms, item differences by sex and the rate of change in occupational group characteristics. In E.E. Diamond (Ed.), *Issues of sex bias and sex fairness in career interest measurement.* Washington, D.C.: U.S. Government Printing Office, 1975.

Harragan, B. *Games mother never taught you.* New York: Rawson, 1977.

Kahne, H. Women in the professions. *Journal of College Placement, 1973, 33*(4), 58-63.

Kaser, Joyce. How to get along with career women: Guidelines for career men. *Phi Delta Kappa,* March, 1975.

Kay, M.J. A positive approach to women in management. *Personnel Journal,* 1972, *51*(1), 38-41.

Kieft, R. Are your salaries equal? *College Management,* 1974, 23.

Kreps, J. *Sex in the marketplace: American women at work,* Baltimore: The Johns Hopkins Press, 1971.

Kundsin, R.B. (Ed.). *Women and success.* New York: William Morrow and Co., 1974.

Levitin, T. and Quinn, R.P. Sex discrimination against American working women. *American Behavioral Scientist,* 1971, *15*(2), 237-54.

Lord, S.B. Humanizing the world of work. In B. Stead (Ed.), *Women in management.* Englewood Cliffs, New Jersey: Prentice-Hall, 1978.

Medsger, B. *Women at work.* New York: Sneed and Ward, 1965.

Mitchell, J. *Other choices for becoming a woman.* New York: Dell Publishing Co., 1974.

O'Leary, V.E. Some attitudinal barriers to occupational aspirations in women. *Psychological Bulletin,* 1974, *81*(11), 809-26.

Rapoport, R.N. Sex differences in career development at three stages in the life cycle. *Social Science Research Council Newsletter,* 1974, *24*, 7-10.

Rosen, B. and Jerdee, T.H. The influence of sex-role stereotypes on evaluations of male and female supervisory behavior. *Journal of Applied Psychology,* 1973, *57*(1) 44-48.

Rosen, R.A.H. Occupational role innovators and sex-role attitudes. *Journal of Medical Education,* 1974, *49*, 554-61.

Terkel, S. *Working.* Michigan: Avon, 1975.

Turner, R. Male occupational role. In R. Turner (Ed.), *Family interaction.* New York: Wiley, 1970.

Washburne, M.F. Masculine and feminine occupations. *North American Review,* 1974, *179*, 555-68.

Westoff, L.A. The two-career people. *Intellectual Digest,* 1974, *4*(9), 18-19.

*Willett, R.S. Working in a "man's world": The woman executive. In V. Gornick and B. Moran (Eds.), *Woman in sexist society: Studies in power and powerlessness.* New York: Basic Books, 1972.

Zellner, H. Discrimination against women, occupational segregaton, and the relative wage. *American Economic Review,* 1972, pp. 157-166.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY I: A LOOK AT WORK — WORKSHEET

Directions

Below is a list of occupations. Your task is to rank these occupations according to various criteria:

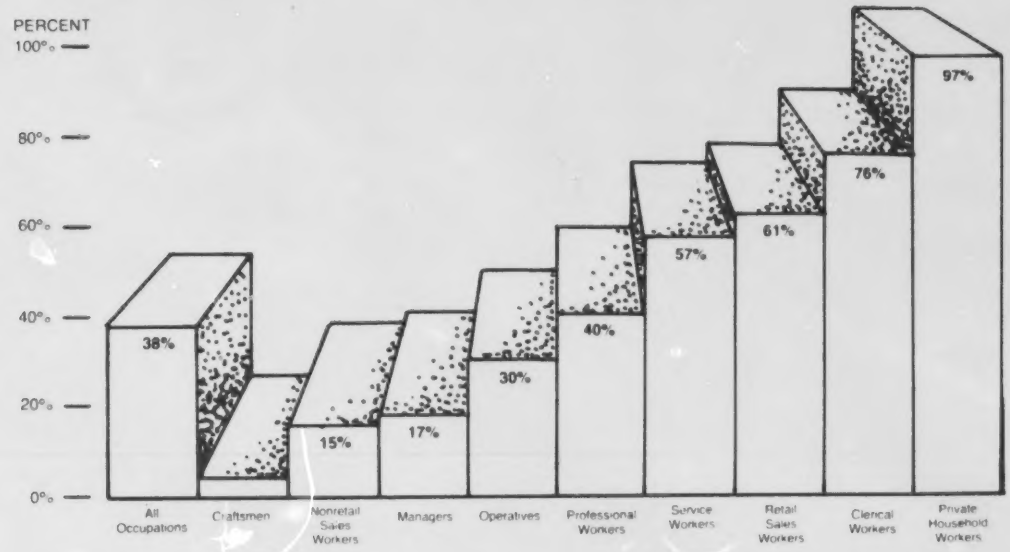
1. Place "M" or "F" in the first column,indicating whether you consider the occupation traditionally Masculine or Feminine.
2. There are 20 occupations listed. In Column 2, rank the occupations in the order of "social prestige" you attribute to those employed in such positions. Place the number 1 by the occupation you consider to be the most prestigious.
3. Rank order the occupations according to the degree of trustworthiness you would attribute to the person employed in the position in Column 3.
4. In Column 4 rank order the occupations according to your personal preference if you had to choose a career from those listed.

NOTE: This is an opinion ranking. There are no right or wrong answers.

Occupation	1 Masculine or Feminine	2 Social Prestige	3 Trust-worthiness	4 Personal Choice
College Professor				
Army Officer				
Minister				
Used Car Salesperson				
Hair Stylist				
Judge				
Psychologist				
School Counselor				
Public Preschool Teacher				
TV Repairperson				
Dentist				
Lawyer				
Labor Union Official				
Auto Repairperson				
Politician				
Plumber				
Architect				
Corporation Executive				
Nurse				
Interior Designer				
Housekeeper				
Elementary School Teacher				
Pilot				
Physician				

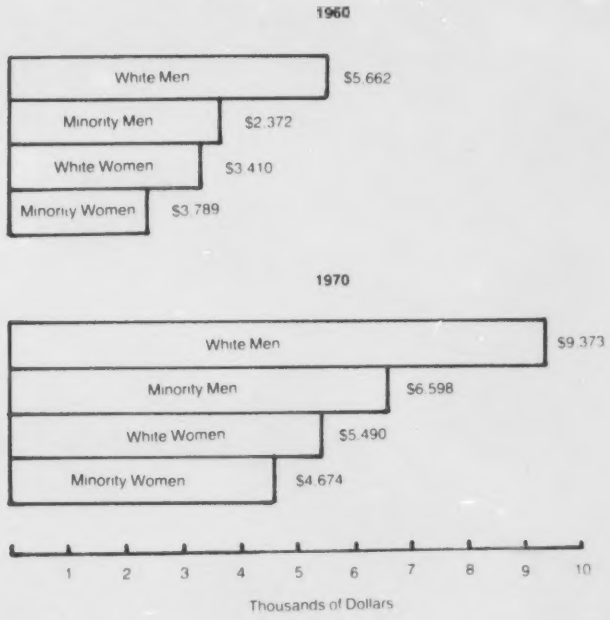
ACTIVITY I: WOMEN AS PERCENT OF TOTAL WORKERS

Women Are Underrepresented as Managers and Skilled Craftsmen*



Source: Prepared by the Women's Bureau, Employment Standards Administration, from April 1972 data published by the Bureau of Labor Statistics.

ACTIVITY I: FULLY EMPLOYED WOMEN CONTINUE TO EARN LESS THAN FULLY EMPLOYED MEN OF EITHER WHITE OR MINORITY* RACES



* Includes all races other than white.

Source: Prepared by the Women's Bureau, Employment Standards Administration, U.S. Department of Labor, from data published by the Bureau of the Census, U.S. Department of Commerce.

ACTIVITY III: REALITY-TESTING KIT

Some Basic Questions

1. Do you have a major or area you are considering as a major?
   Yes ____ No ____

   What? _____
2. What job or career can/will you seek as a result of this major?
3. What life style or role do you see yourself in:
   a. Right after graduation?
   b. Ten years after graduation?
   c. Twenty years after graduation?
4. Do the job you seek and the life style you see yourself in fit together?
   Yes ____ No.____
   a. In what ways might they complement each other? _____
   b. In what ways might they conflict with each other? _____

Some More Basic Questions

1. What are your goals in life?
2. List these same goals in order of importance to you.
3. Now list these same goals in the order in which you think you will accomplish them.
4. Can you state your career objective?
5. If you choose to neither marry nor have children how do you plan to handle inquiries from family and friends?
6. If you plan a dual career marriage, what process will you use to work out the inherent conflicts, i.e., job placement, household chores, child-care responsibilities, etc.?

A Checklist—Have You Considered This:

A. About Working

____ 1. Do you know how to look for a job (prepare resumes, portfolios, letters of application; prepare for interviews)?
____ 2. Would your future employment be affected if you didn't finish your college degree?
____ 3. Would graduate school help or not help your employment possibilities?
____ 4. Have you checked the supply/demand status of the field you have chosen?
____ 5. Have you considered the discrimination you may encounter in a field where men predominate?
____ 6. Does the thought of a traditionally women's field appeal to you?
____ 7. Would you be happier in either a small or large organization/city/town?
____ 8. Is it important for you to meet new people through your work?
____ 9. Does your field provide any barriers to advancement?
____ 10. Will your chosen field require some kind of additional training in order to advance?
____ 11. Do you know the approximate salary at which you should start for a certain job?
____ 12. Will your salary for a job allow you to support yourself comfortably?
____ 13. Will you derive satisfaction as well as salary from the sort of work you want?
____ 14. Do you distinguish between a job and a career?

____ 15. Do you feel that your career goal is realistic as far as your capabilities are concerned?
____ 16. Would you know how to handle a situation in which you felt you were being discriminated against as far as sex is concerned?
____ 17. Do you know what skills are in demand within your chosen area?
____ 18. Have you gained skills or experience which relate to your career goals?
____ 19. Have you talked to people working in your chosen profession about what the job is like?
____ 20. Since the average person of 36 has 30 employable years before her/him, have you considered what you are going to do with these 30 years?

B. About Working and Marriage

____ 1. Do you plan to marry?
____ 2. Do you know the age at which you would like to marry?
____ 3. Will you discuss these things with your potential spouse?
a. Your goals in life?
b. Your career expectations?
c. Male/female traditional stereotypes in marriage and if these are acceptable?
d. If and when and how many children?
e. If you will be a nonworking mother/father?
____ 4. Would it bother you to work while your spouse continues his/her education?
____ 5. Would it bother your spouse to work while you continue your education?
____ 6. Will your work be affected if your spouse is transferred to another city or state?
____ 7. Would your spouse's work be affected if you were transferred to another city or state?
____ 8. Would it bother you to have a higher paying job than your spouse?
____ 9. Would it bother your spouse for you to have a higher paying job than he/she?
____ 10. Would you discuss the topic of household duties with your spouse if you plan to work?

C. About Working, Marriage and Children

____ 1. Have you considered whether you will work while having and raising children?
____ 2. Have you set restrictions on the times you might work according to the ages of your children?
____ 3. Have you considered circumstances that might keep you from following these restrictions (financial or psychological need)?
____ 4. Have you considered the various forms of work and how they might best fit for you (full time, part time, unskilled, skilled professional)?
____ 5. If you work but drop out to raise children, have you considered how you will "keep up" in your field?
____ 6. Have you considered the mechanics of working and having and raising children?
____ 7. Does your employer have maternity/paternity leave benefits? Child-care facilities?
____ 8. Have you thought of all the alternatives of care for the children and home (babysitters, relatives, paid professional housekeepers, day-care centers)?
____ 9. Have you considered how you could arrange your job so that some or all of your work could be done in the home?
____ 10. Will your spouse feel that he/she should share equally in raising the children, doing housework, arranging his/her job to do some work at home?
____ 11. If you have not worked while raising your children, will you require training to get back into a job even though you may have a college degree?

____ 12. Have you considered how or if the household duties would be divided?

____ 13. Have you considered what expectations you naturally place on yourself and what expectations you would place on your spouse just because of your sex?

D. About Other Possibilities

Have you ever thought of what your life style might be like as a/an:

____ 1. Member of a traditional marriage with or without children?

____ 2. Partner in an equalitarian marriage with or without children?

____ 3. Member of a commune with or without children?

____ 4. Widow/widower?

____ 5. Divorced person?

____ 6. Unwed mother?

____ 7. Single parent with an adopted child?

You have just completed a series of questions and considerations that you should have thought about somewhere along the line. If you were able to successfully proceed through the reality-testing kit with a minimum of stress and strain, consider yourself pretty aware and knowledgeable about yourself and your future plans. However, if you had a lot or even some trouble with the kit, you should begin examining your life goals and future plans to determine what things you may not know or have not thought through.

Unit III
Lesson 14

SEX ROLES AND MENTAL HEALTH SERVICES

INTRODUCTION

Researchers and practitioners have exposed an invisible sex-role ideology underlying the theories and practices of mental health professionals. Phyllis Chesler argues that sex-role stereotypes are at the heart of what we call "mental illness"; for madness, whether it appears in women or men, is either the enactment of the devalued female role or the rejection of one's sex-role stereotype (Chesler, 1972). Research indicates that there is a double standard of mental health which approximates cultural sex-role stereotypes; and that in this double standard, the female model of health differs from the standard of mature, adult health (Broverman, 1970). Rawlings and Carter (1977) state that, for many therapists, the client's adequate sexual identity (i.e., conforming to the cultural feminine or masculine sex role) is the *sine qua non* of mental health.

The "adjustment model of mental health" has been extensively criticized and some practitioners are now challenging traditional definitions of mental health. Rice and Rice (1973) argue that a careful questioning of roles is a healthy, rather than a pathological, process for a woman or a man. Mander and Rush (1974) state that a critical examination of sex-role socialization is itself therapeutic.

This lesson will introduce students to an examination of sex roles in mental health services and will further an exploration of the relationship between sex roles and holistic human development.

OBJECTIVES

1. **To be able to cite the Broverman study (1970) and other research which examines sex-role stereotyping in mental health services.**
2. **To be able to describe the "adjustment model of mental health" and explain its implication for the perpetuation of sex roles in America.**
3. **To be able to critique female sex roles from a mental health perspective.**
4. **To be able to critique male sex roles from a mental health perspective.**

FACILITATOR PREPARATION

Read the bibliographic entries marked with an asterisk. Review the objectives and learning activities, and select those most appropriate for your learning/teaching situation. Assign student readings.

SUGGESTED LEARNING ACTIVITIES

Activity I: Counseling Men and Women, or Counseling People? (Objective 1)

1. Ask a small group of students to prepare one-page descriptions of five fictional clients. Portray one set as female clients, and portray the other set as identical descriptions of male clients. Attach to each description a semantic differential scale to rate the clients on several dimensions. These dimensions might include (1) prognosis: excellent-poor, (2) willingness to work with this client: high-low, (3) competence in working with this client: high-low, (4) expected quality of therapeutic relationship: excellent-poor, etc.
2. Ask the group to distribute the descriptions to one or more classes. Respondents should *not* receive two descriptions of the same case.
3. Ask the group to summarize their results and present them to the class.
4. Pass out the statistics on diagnostic classifications of men and women (included with this lesson) and discuss some possible explanations for the greater number of women in all diagnostic classifications.

Activity II: Psychological Androgyny as Mental Health (Objectives 3 and 4)

1. Ask students to read "A Perspective on Health: Analyzing Traditional Female Roles." (Included with this lesson.) Other related readings are: Bem "Beyond Androgyny: Some Presumptuous Prescriptions for a Liberated Sexual Identity" (1971); and Mander and Rush, *Feminism as Therapy* (1974).
2. Discuss the main points of "A Perspective on Health" with the class.
3. Develop on the board a corresponding list of criticisms of male sex roles.
4. Ask volunteers to share ways in which information on sex roles has been therapeutic for them. Share your own reactions.

Activity III: Review Questions (Objectives 1-4)

Conduct a class discussion using the following questions:

1. What are the implications of the Broverman study for the field of mental health?
2. What is the "adjustment model of mental health" and how is it related [illegible]les?
3. [illegible]re the healthy and unhealthy components of traditional female roles?
4. What are the healthy and unhealthy components of traditional male roles?
5. How is psychological androgyny a healthy posture in today's world?
6. What criteria would you use to choose a therapist for yourself, a family member or a friend?

SEX ROLES AND MENTAL HEALTH SERVICES
BIBLIOGRAPHY

Abramowitz. S.W., Abramowitz, C.V., Jackson, C., and Gomes, B. The politics of clinical judgment: What nonliberal examiners infer about women who do not stifle themselves. *Journal of Consulting and Clinical Psychology,* 1973, 41, 385-391.

*Broverman, I.K., Broverman, D.M., Clarkson, F.E., Rosenkrantz, P.S., and Vogel, S.R. Sex role stereotypes and clinical judgments of mental health. *Journal of Consulting and Clinical Psychology,* 1970, *34*(1), 1-7. Also in J.M. Bardwick (Ed.), *Readings on the Psychology of Women,* New York: Harper and Row, 1972, pp. 320-324.

Brown, C.R., and Hellinger, M.L. Therapists' attitudes toward women. *Social Work,* 1975, 266-275.

*Chesler, P. *Women and madness.* New York: Avon Books, 1972. (See especially Chapter 3, The clinicians, pp. 58-113.)

Delk, J. and Ryan, T. Sex-role stereotyping and A-B therapist status. *Journal of Consulting and Clinical Psychology,* 1975, *43,* 589.

Geller, J.D. and Quinlan, D.M. Attitudes toward sex roles among A and B therapists. *Journal of Consulting and Clinical Psychology,* 1973, *41,* 471.

*Gingras-Baker, S. Sex-role stereotyping and marriage counseling. *Journal of Marriage and Family Counseling,* Oct. 1976, 355-66.

Gove, W. and Tudor, J. Adult sex roles and mental illness. *American Journal of Sociology,* 1973, *78,* 812-835.

Keller, S. The female role: Constants and change. In V. Franks and V. Burtle (Eds.), *Women in therapy.* New York: Brunner/Mazel, 1974.

LaTorre, R. Gender and age as factors in the attitudes toward those stigmatized as mentally ill. *Journal of Consulting and Clinical Psychology,* 1975, *43,* 97-98.

Mander, A.V. and Rush, A.K. *Feminism as therapy.* New York: Random House, 1974.

Maslin, A. and Davis, J. Sex-role stereotyping as a factor in mental health standards among counselors-in-training. *Journal of Counseling Psychology,* 1975, *22,* 87-91.

Milgram, S. Some conditions of obedience and disobedience to authority. *Human Relations,* 1965, *18,* 57-76.

Nowacki, C.M. and Poe, C.A. The concept of mental health as related to sex of person perceived. *Journal of Consulting and Clinical Psychology,* 1973, *40,* 160.

Rawlings, E.E. and Carter, D.K. *Psychotherapy for women: Treatment toward equality.* Springfield, Ill.: Charles C. Thomas, 1977.

Rice, J.K. and Rice, D.G. Implications of the women's liberation movement for psychotherapy. *American Journal of Psychiatry,* 1973, *130,* 191-196.

Rickles, N. The angry woman syndrome. *Archives of General Psychiatry,* 1971, *24,* 91-94.

Silveira, J. Male bias in psychology. In J. Leppaluoto (Ed.). *Women on the move: A feminist perspective.* June 1973. Know, Inc., P.O. Box 10197, Pittsburgh, Pa. 15232.

Stevens, B. The psychotherapist and women's liberation. *Social Work,* 1971, *16,* 12-18.

Tennov, D. *Psychotherapy: The hazardous cure.* New York: Abelard-Schuman, 1975.

*Basic readings for this lesson.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY I-a: A DOUBLE STANDARD OF PSYCHOLOGICAL HEALTH: SUMMARIES OF RESEARCH

The classic research which indicates that many mental health professionals operate on a double standard of health for men and women was conducted by Broverman and her associates in 1970. They developed a 122-item questionnaire and three sets of instructions: describe a healthy, mature, socially competent (a) adult, sex unspecified, (b) man, or (c) woman. The clinicians who responded to the questionnaire judged healthy women more submissive, less independent, less adventurous, more easily influenced, less aggressive, more emotional, less competitive, more excitable in minor crises, more emotionally fragile, more conceited about their appearance, and less objective than healthy men. The results indicate that behaviors judged healthy for an adult, sex unspecified, resemble behaviors judged healthy for men but differ from behaviors judged healthy for women. The investigators questioned whether the constellation of behaviors judged healthy for females could describe a healthy mature individual (Broverman et al., 1970).

Nowacki (1973) replicated the Broverman study, using a sample of male and female introductory psychology students. Two rating scales were used. On both scales there was a significant difference (at the .05 level) between the mean ratings for a mentally healthy male and female. These findings parallel the conclusion of the Broverman research.

Delk and Ryan (1975), using an adaptation of the Broverman questionnaire, found that some therapists stereotyped to a greater degree than others. Among their subjects, female professional therapists stereotyped least, approaching statistical significance.

Maslin and Davis (1975) studied sex-role stereotyping as a factor in mental health standards among counselors-in-training. They concluded that professional concepts of mental health for adults were in accord with nonprofessional ideas of socially desirable traits. Like Delk and Ryan, Maslin and Davis found that males and females disagreed in their expectations of a healthy female.

LaTorre (1975) studied the relationship between gender and age and attitudes toward the "mentally ill." His sample was composed of male and female undergraduate students. They read two case histories: one of an obsessive-compulsive patient, and the other of a schizophrenic patient with paranoid tendencies. The age and gender of the patient was manipulated in each case history so that patients were represented as male or female, and young or old. The results indicated that: (1) the schizophrenic female patient is viewed as needing more psychiatric help than the same patient when presented as a male (significant at the .02 level), (2) there is a trend for the young, male schizophrenic to be rated as less severely ill than either the young or old female schizophrenic, and (3) age considerations are not significant. The first result is not surprising when one considers that schizophrenic symptoms are usually less "feminine."

A study by Abramowitz et al., (1973) looked at the effect of politics and sex on clinicians' judgments of mental health. The article is revealingly subtitled "What Non-Liberal Examiners Infer about Women Who Do Not Stifle Themselves." Seventy-one professional counselors were given bogus clinical protocols, which varied only with respect to sex and political inclination (right or left) of the testees. The examiners, led to believe that they were participating in a survey aimed at generating normative data, were asked to infer the psychological status of the testee. The less liberal examiners attributed significantly greater psychological maladjustment to the leftist politically active female client than to her male counterpart. This was not true for the more liberal examiners.

ACTIVITY I: WORKSHEET 1-A

Male

Aggressive	_____ _____ _____ _____ _____ _____ _____	Nonaggressive
Independent	_____ _____ _____ _____ _____ _____ _____	Dependent
Emotional	_____ _____ _____ _____ _____ _____ _____	Unemotional
Subjective	_____ _____ _____ _____ _____ _____ _____	Objective
Submissive	_____ _____ _____ _____ _____ _____ _____	Dominant
Excitable	_____ _____ _____ _____ _____ _____ _____	Not excitable
Active	_____ _____ _____ _____ _____ _____ _____	Passive
Competitive	_____ _____ _____ _____ _____ _____ _____	Not competitive
Logical	_____ _____ _____ _____ _____ _____ _____	Illogical
Home oriented	_____ _____ _____ _____ _____ _____ _____	Worldly
Indirect	_____ _____ _____ _____ _____ _____ _____	Direct
Feelings easily hurt	_____ _____ _____ _____ _____ _____ _____	Feelings not easily hurt
Adventurous	_____ _____ _____ _____ _____ _____ _____	Cautious
Cries easily	_____ _____ _____ _____ _____ _____ _____	Never cries
Leader	_____ _____ _____ _____ _____ _____ _____	Follower
Self-confident	_____ _____ _____ _____ _____ _____ _____	Unsure
Ambitious	_____ _____ _____ _____ _____ _____ _____	Not ambitious
Handles ideas	_____ _____ _____ _____ _____ _____ _____	Handles feelings
Concerned about appearance	_____ _____ _____ _____ _____ _____ _____	Not concerned about appearance
Talkative	_____ _____ _____ _____ _____ _____ _____	Not talkative
Blunt	_____ _____ _____ _____ _____ _____ _____	Tactful
Aware of others' feelings	_____ _____ _____ _____ _____ _____ _____	Unaware of others' feelings
Neat	_____ _____ _____ _____ _____ _____ _____	Sloppy
Loud	_____ _____ _____ _____ _____ _____ _____	Quiet
Tender	_____ _____ _____ _____ _____ _____ _____	Tough

ACTIVITY I: WORKSHEET 1-b

Healthy Adult

Aggressive	___ ___ ___ ___ ___ ___ ___	Nonaggressive
Independent	___ ___ ___ ___ ___ ___ ___	Dependent
Emotional	___ ___ ___ ___ ___ ___ ___	Unemotional
Subjective	___ ___ ___ ___ ___ ___ ___	Objective
Submissive	___ ___ ___ ___ ___ ___ ___	Dominant
Excitable	___ ___ ___ ___ ___ ___ ___	Not excitable
Active	___ ___ ___ ___ ___ ___ ___	Passive
Competitive	___ ___ ___ ___ ___ ___ ___	Not competitive
Logical	___ ___ ___ ___ ___ ___ ___	Illogical
Home oriented	___ ___ ___ ___ ___ ___ ___	Worldly
Indirect	___ ___ ___ ___ ___ ___ ___	Direct
Feelings easily hurt	___ ___ ___ ___ ___ ___ ___	Feelings not easily hurt
Adventurous	___ ___ ___ ___ ___ ___ ___	Cautious
Cries easily	___ ___ ___ ___ ___ ___ ___	Never cries
Leader	___ ___ ___ ___ ___ ___ ___	Follower
Self-confident	___ ___ ___ ___ ___ ___ ___	Unsure
Ambitious	___ ___ ___ ___ ___ ___ ___	Not ambitious
Handles ideas	___ ___ ___ ___ ___ ___ ___	Handles feelings
Concerned about appearance	___ ___ ___ ___ ___ ___ ___	Not concerned about appearance
Talkative	___ ___ ___ ___ ___ ___ ___	Not talkative
Blunt	___ ___ ___ ___ ___ ___ ___	Tactful
Aware of others' feelings	___ ___ ___ ___ ___ ___ ___	Unaware of others' feelings
Neat	___ ___ ___ ___ ___ ___ ___	Sloppy
Loud	___ ___ ___ ___ ___ ___ ___	Quiet
Tender	___ ___ ___ ___ ___ ___ ___	Tough

ACTIVITY I: WORKSHEET 1-c

Female

Aggressive	____ ____ ____ ____ ____ ____ ____	Nonaggressive
Independent	____ ____ ____ ____ ____ ____ ____	Dependent
Emotional	____ ____ ____ ____ ____ ____ ____	Unemotional
Subjective	____ ____ ____ ____ ____ ____ ____	Objective
Submissive	____ ____ ____ ____ ____ ____ ____	Dominant
Excitable	____ ____ ____ ____ ____ ____ ____	Not excitable
Active	____ ____ ____ ____ ____ ____ ____	Passive
Competitive	____ ____ ____ ____ ____ ____ ____	Not competitive
Logical	____ ____ ____ ____ ____ ____ ____	Illogical
Home oriented	____ ____ ____ ____ ____ ____ ____	Worldly
Indirect	____ ____ ____ ____ ____ ____ ____	Direct
Feelings easily hurt	____ ____ ____ ____ ____ ____ ____	Feelings not easily hurt
Adventurous	____ ____ ____ ____ ____ ____ ____	Cautious
Cries easily	____ ____ ____ ____ ____ ____ ____	Never cries
Leader	____ ____ ____ ____ ____ ____ ____	Follower
Self-confident	____ ____ ____ ____ ____ ____ ____	Unsure
Ambitious	____ ____ ____ ____ ____ ____ ____	Not ambitious
Handles ideas	____ ____ ____ ____ ____ ____ ____	Handles feelings
Concerned about appearance	____ ____ ____ ____ ____ ____ ____	Not concerned about appearance
Talkative	____ ____ ____ ____ ____ ____ ____	Not talkative
Blunt	____ ____ ____ ____ ____ ____ ____	Tactful
Aware of others' feelings	____ ____ ____ ____ ____ ____ ____	Unaware of others' feelings
Neat	____ ____ ____ ____ ____ ____ ____	Sloppy
Loud	____ ____ ____ ____ ____ ____ ____	Quiet
Tender	____ ____ ____ ____ ____ ____ ____	Tough

ACTIVITY I: TABULATION PROCEDURE FOR ACTIVITY I-a, I-b, I-c

This procedure should be used to tabulate the results of all three worksheets.

1. Write numbers 1 to 7 at the top of each worksheet. The numbers represent the places students checked. For example:

Healthy Adult

	1	2	3	4	5	6	7	
Aggressive	___	___	___	___	___	___	___	Nonaggressive

This worksheet would be recorded as "3" for that pair.

2. On a separate sheet of paper list the pairs of adjectives and phrases. Go through all students' worksheets and record the number assigned to each pair of adjectives or phrases. For example:

Aggressive, Nonaggressive	1, 3, 4, 5, 7, 2
Independent, Dependent	5, 6, 3, 7, 7, 4

3. Add the number for each pair of adjectives and phrases and divide the total by the number of students in the class. For example:

Aggressive, nonaggressive $1+3+4+5+7+2=22;\ 22\div6 = 3.6$.
The class average for that pair of adjectives is 3.6

Independent, dependent $5+6+3+7+7+4 = 32;\ 32\div6 = 5.3$.
The class average for that pair of adjectives is 5.3.

4. Complete the same procedure for each pair of adjectives or phrases.

ACTIVITY II: TABLE 1*

PERCENTAGE INCIDENCE OF DIAGNOSTIC CLASSIFICATION IN PSYCHIATRIC FACILITIES BY SEX: 1966-1968

DIAGNOSTIC CLASSIFICATION	General Hospitals			Outpatient Clinics			Private Hospitals			State and County Hospitals		
	Total No. of Patients	Women	Men	Total No. of Patients	Women	Men	Total No. of Patients	Women	Men	Total No. of Patients	Women	Men
The "Female Diseases"												
Psychotic-Depressive	30,743	69%	31%	5,453	73%	27%	7,140	73%	27%	6,058	68%	32%
Manic-Depressive	28,232	64%	36%	8,411	67%	33%	7,579	66%	34%	36,694	69%	31%
Psychoneurotic	378,289	70%	30%	156,525	68%	32%	61,241	66%	34%	20,159	64%	36%
Psychophysiological	27,562	67%	33%	5,317	59%	41%	858	64%	36%	547	63%	37%
Psychotic	262,961	64%	36%	143,092	62%	38%	57,882	66%	34%	636,195	54%	46%
Schizophrenic	158,689	61%	39%	116,088	60%	40%	32,548	63%	37%	546,237	51%	49%
Paranoid	59,718	57%	43%	38,030	57%	47%	10,418	67%	33%	191,309	53%	47%
Drug Intoxication (poison)	20,229	60%	40%	831	56%	44%	1,103	58%	42%	1,508	48%	52%
The "Male Diseases"												
Alcohol Addiction	69,183	25%	75%	20,564	22%	78%	9,487	29%	71%	18,168	18%	82%
Alcohol Intoxication	52,087	27%	73%	3,907	30%	70%	6,054	27%	73%	37,943	25%	75%
Drug Addiction	11,004	36%	64%	3,622	24%	76%	1,643	45%	55%	3,081	23%	77%
Personality Disorders	143,142	40%	60%	169,239	44%	56%	21,717	41%	59%	44,064	23%	77%

*Source: Reference Tables on Patients in Mental Health Facilities, U.S. Department of Health, Education and Welfare. Public Health Service. Health Services and Mental Health Administration. National Institute of Mental Health: 1966, 1967, 1968 (combined).

Reprinted with permission.

ACTIVITY II: TABLE 2*

SYMPTOM RATES BY SEX, SEX, AND AGE, AND SEX AND RACE: A NATIONAL INSTITUTE OF MENTAL HEALTH STUDY

Table Description: This survey was conducted in 1960-62 on a probability sample of 7,710 persons selected to represent the 111 million adults in the U.S. civilian non-institutionalized population aged 18-79 years. The symptom rates shown are projected percentages for the total population.

Symptom & Sex	18-79 years	18-24 years	25-34 years	35-44 years	45-54 years	55-64 years	65-74 years	75-79 years	RACE White	RACE Negro
Nervous Breakdown										
Male	3.2	1.3	1.8	3.5	3.0	5.4	5.4	1.6	3.2	2.8
Female	6.4	1.0	3.6	5.0	7.3	12.7	10.7	13.1	6.0	10.4
Felt impending Nervous breakdown										
Male	7.7	6.9	7.4	8.6	11.7	6.4	3.1	2.2	7.7	8.2
Female	17.5	14.6	21.6	19.3	18.8	14.5	13.8	10.2	17.8	16.1
Nervousness										
Male	45.1	43.5	47.5	51.9	48.1	37.7	36.6	30.2	47.2	31.3
Female	70.6	61.4	74.4	75.0	72.5	72.6	62.9	65.6	73.2	55.2
Inertia										
Male	16.8	17.2	16.1	17.6	16.3	16.9	18.2	12.1	16.9	17.1
Female	32.5	31.0	34.0	35.2	31.1	29.7	31.9	35.6	33.1	29.5
Insomnia										
Male	23.5	20.4	16.7	20.8	26.8	27.0	35.9	26.5	24.1	20.4
Female	40.4	28.0	33.5	33.7	42.8	53.8	59.0	51.0	40.9	38.9
Trembling hands										
Male	7.0	7.6	6.5	5.4	5.7	8.8	10.0	8.5	6.9	7.1
Female	10.9	10.4	12.1	12.1	10.6	9.3	9.2	13.0	10.6	12.3
Nightmares										
Male	7.6	5.7	9.4	7.7	7.7	8.2	5.8	6.5	6.9	13.0
Female	12.4	12.8	15.8	14.7	9.9	7.5	11.6	11.8	12.3	14.3
Perspiring hands										
Male	17.0	23.2	24.9	17.7	14.7	11.0	7.9	3.0	17.0	16.8
Female	21.4	28.6	27.7	24.2	19.6	15.0	9.2	5.9	22.2	16.0
Fainting										
Male	16.9	17.6	15.7	15.7	18.1	17.3	17.8	17.2	17.5	13.8
Female	29.1	28.5	33.2	29.9	27.0	26.2	29.7	24.8	30.4	20.5
Headaches										
Male	13.7	13.0	12.8	13.8	15.2	15.6	11.3	10.0	13.8	11.9
Female	27.8	24.0	31.6	29.6	29.5	25.9	24.2	19.3	27.5	20.9
Dizziness										
Male	7.1	6.3	3.0	5.0	7.6	10.7	12.8	14.3	6.9	9.2
Female	10.9	8.4	9.5	8.5	10.1	14.3	16.9	16.6	10.3	15.7
Heart palpatations										
Male	3.7	3.3	2.0	2.1	3.9	7.2	6.4	1.5	3.6	4.8
Female	5.8	1.7	3.1	4.7	6.2	9.7	10.4	14.8	5.7	6.4
SCALE MEAN VALUE										
Male										
White	1.70	1.72	1.70	1.72	1.78	1.69	1.66	1.19	1.70	—
Negro	1.55	1.25	1.03	1.37	1.79	1.87	2.23	2.99	—	1.55
Female										
White	2.88	2.61	3.07	2.93	2.89	2.86	2.82	2.80	2.88	—
Negro	2.65	1.91	2.61	2.60	2.52	3.27	3.79	2.62	—	2.65

Scale is from 0 to 11.

*Source: Harold J. Dupuy, Arnold Engel, Briand K. Devine, James Scanlon and Linda Querec. "Selected Symptoms of Psychological Distress." Vital and Health Statistics, U.S. Department of Health, Education and Welfare. Public Health Service Health Services and Mental Health Administration. August 1970.

Reprinted by permission.

ACTIVITY III: A PERSPECTIVE ON HEALTH: ANALYZING TRADITIONAL FEMALE ROLES

An article by Rice and Rice (1973) states that psychotherapists have been correctly criticized for helping individuals "fit into society." Therapists tend to see role unhappiness as psychopathological and interpret it in intrapsychic terms, and fail to analyze the social context that can force a subtle "schizophrenia" in some women. This split identity is perpetuated by such forces as:

1. The traditional female role is maternal and sexual; it depends on another's identity: "I am _____'s mother. I am _____'s wife. I exist because I am needed by someone who is real."
2. The housewife role, as glorified by the media and society, is a hoax. It does not provide a realistic perspective for evaluation.
3. While the role of mother is sanctified, most of the highest rewards of our society are held for the achievements traditionally associated with men.
4. The temptation to be an object rather than a person is strongly reinforced by a consumer society which assigns women a predominantly erotic role. In this cult of beauty and youth, a woman's worth is defined by her ability to attract a man.
5. Women are subject to strong, double-binding societal messages that tell them to be sexy, yet a virgin; strong, yet weak; subordinate, yet challenging; smart enough to interest men, but not too smart; to achieve in school, but to avoid the challenges of a career.
6. The devaluation of traditional feminine characteristics is logically related to the fact that many women deemed high in traditional femininity complain of low self-esteem, chronic depression and lack of identity.

Rice and Rice conclude with the suggestion that a careful questioning of roles is a healthy, rather than a pathological, process for a woman or a man. "Such role-examination would lead, we hope, to greater ultimate happiness and self-satisfaction and not to a lasting feeling of abnormality. In fact, if there were a healthy societal acceptance of role-questioning and the concept of flexible role-change, the process would occasion little anxiety and turmoil."

Unit III
Lesson 15

ENDING IS BEGINNING: STRATEGIES FOR CHANGE

INTRODUCTION

Being exposed to lessons included in this learning/teaching manual will hopefully inspire questions about the relationship of sex roles to the structure of American society and the institutions of which it is composed. With heightened personal and social awareness, students will be ready to start implementing change. The purpose of this final lesson is to assist in the development of strategies for personal and institutional change.

OBJECTIVES

1. **To be able to specify at least ten strategies for eliminating sexism in personal and institutional domains.**
2. **To be able to share personal awareness gained through the study of sex-role stereotypes.**
3. **To be able to discuss the implications of the Equal Rights Amendment (ERA).**
4. **To identify and utilize resources for further exploration, sensitization and change.**

FACILITATOR PREPARATION

Review the resource list included in this lesson. Select the objectives and activities that are most appropriate for your teaching/learning situation.

SUGGESTED LEARNING ACTIVITIES

Activity I: It's Up to You (Objective 1)

1. Ask students to complete the worksheet, "It's Up to You," included with this lesson.
2. Form small groups of 6-8 to discuss the completed worksheets.
3. Ask each group to compile a collective list of ideas to share with the class.

Activity II: Where Do We Go from Here? (Objectives 2 and 4)

1. Plan some class time for students to share new awarenesses and discuss proposed changes in their own lives. Encourage people to bring in poems, songs, and workbooks and role models they have created or discovered during the course.
2. Following the discussion, ask students to examine the list (included with this lesson) of organizations and agencies that will provide students with information or support for implementing change.
3. Encourage each student to develop a list of local resource agencies in your area. Compile students' lists and share them with the class.

Activity III: To Be or Not To Be—The ERA (Objective 3)

1. Assign related reading, "How and Why to Ratify the Equal Rights Amendment," included in this lesson.
2. Ask two teams to debate the passage of the ERA, one team supporting the amendment and the other opposing it.
3. Assign one group of students to judge the debate.
4. Provide time for a question-and-answer session after the debate.

Activity IV: Have You Missed the Boat? (Objective 2)

1. Ask students to complete the "Have You Missed the Boat?" exercise included with this lesson. Answers to items 1-13 should be "no"; to items 14-20 "yes."
2. Discuss any items the students deem relevant.

APPENDIX: READINGS AND WORKSHEETS

ACTIVITY I: IT'S UP TO YOU

List one thing you personally can do in the following settings to help eliminate sexism:

Your family _____

_____

Your local schools _____

_____

Your university _____

_____

Your church _____

_____

Your magazine subscriptions _____

_____

Your personal relationships _____

_____

Other _____

_____

With whom will you share the things you've learned in this course? List three people you will contact this week:

_____

_____

_____

ACTIVITY II: WHERE DO WE GO FROM HERE?

Resource List

National Organization for Women
Legal Defense and Education Fund
9 W. 57th St., New York, NY 10019

American Civil Liberties Union
22. E. 40th St.
New York, NY 10016

Momma (single mothers)
Box 5759
Santa Monica, CA 90405

Feminist Press
Box 334
Old Westbury, NY 11156

Lollipop Power
Box 1171
Chapel Hill, NC 27514

Parents without Partners
7910 Woodmont Ave.
Washington, DC 20014

Task Force on Battered Women
651 Duncan St.
San Francisco, CA 94131

Feminist History Research Project
218 South Venice Blvd.
Venice, CA 90291

Know, Inc.
PO Box 86031
Pittsburgh, PA 15221

Project on the Status
and Education of Women
Association of American Colleges
1818 R. St., NW
Washington, DC 20009

Resource Center on Sex Roles in Education
The National Foundation
for the Improvement of Education
Suite 918, 1156 15th St.
NW, Washington, DC 20036

U.S. Employment Opportunity Commission
Office of the General Council
K800 G. St., NW
Washington, DC 20506

Women's History Research Center
2325 Oak St.
Berkeley, CA 94708

Men's Resource Center
3534 SE Main St.
Portland, OR 97214

Periodicals

Changing Men, a monthly paper
of the Men's Resource Center.
Portland, OR

Country Women: An Alternative Journal
PO Box 51
Albion, CA 95410

Women's Studies Abstracts
PO Box 1
Rush, NY 14543

Women's Studies: An Interdisciplinary Journal
Gordon and Beach Science Publishers
440 Park Avenue, S.
New York, NY 10016

Woman Today (published biweekly)
Today Publications and News Service
National Press Bldg.
Washington, DC 20004

ACTIVITY III: HOW AND WHY TO RATIFY THE EQUAL RIGHTS AMENDMENT

"Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex"

Why the Equal Rights Amendment?

The Equal Rights Amendment, or ERA, would amend the United States Constitution to insure that men and women have the same rights and responsibilities under the law.

The Amendment would be a major step toward assuring first-class citizenship for women, toward their assumption of fuller responsibilities, and toward bringing women into the mainstream of American life. A century ago Susan B. Anthony remarked: "Men their rights and nothing more. Women their rights and nothing less . . ." Passage of this Amendment would eliminate impediments to women's rights and enable women to share with men the responsibilities of family, community and Nation.

—Virginia R. Allan, Former Chairman of the President's Task Force on Women's Rights and Responsibilities

How Will ERA Become Law?

Three-fourths of the state legislatures (38 states) must ratify ERA within seven years of March 1972 before it becomes the 27th Amendment to the Constitution.* Following that, states have two years in which to review and revise their laws, regulations, and practices to bring them into compliance with the Amendment.

What Is ERA?

Simply stated, the Amendment provides that sex should not be a factor in determining the legal rights of men and women. It thus recognizes the fundamental dignity and individuality of each human being. ERA will affect only governmental action; the private relationships of men and women are unaffected. The Amendment does not require any state or the federal government to establish quotas. It does require equal treatment of individuals.

Who Supports ERA?

ERA has received the endorsement of Presidents of the United States, including Presidents Eisenhower, Kennedy, Johnson, and Nixon, and has been repeatedly supported on the national party platforms of the major political parties. The House of Representatives approved the Amendment by a vote of 354 to 23 on October 12, 1972. The Senate passed the Amendment on March 22, 1972, by a vote of 84 to eight. In both houses, efforts to amend ERA were defeated by substantial margins.

In addition, an impressive list of women's groups, labor unions, and religious and professional organizations have recorded their support of ERA. Both the Citizens' Advisory Council on the Status of Women, created by President Kennedy, and the President's Task Force on Women's Rights and Responsibilities, created by President Nixon, have recommended in strongest terms approval of the Amendment.

Is the Equal Rights Amendment Really Needed?

There has been some progress toward equal legal rights for men and women in recent years. However, the fact that persistent patterns of sex discrimination continue to permeate our social, cultural, and economic life has been thoroughly documented in the many Congressional committee hearings held during the past years, and extensively over the last three years.

On the whole, sex discrimination is still much more the rule than the exception.

---

* Recent Congressional action extends deadline for ratification to March 1982

Reprinted with permission of the National Federation of Business and Professional Women's Club, Inc., 2012 Massachusetts Avenue, Northwest, Washington, D.C. 20036.

Much of this discrimination is directly attributable to governmental action both in maintaining archaic discriminatory laws and in perpetuating discriminatory practices in employment, education, and other areas. The social and economic cost to our society, as well as the individual psychological impact of sex discrimination, are immeasurable. That a majority of our population should be subjected to the indignities and limitations of second-class citizenship is a fundamental affront to personal human liberty.
—Report No. 92-689, Senate Judiciary Committee

Don't Women Have Equal Rights under the Constitution Now?

The only right women gained under the Suffrage Amendment was the right to vote—their civil rights were unaffected. Although the Fourteenth Amendment, which was made part of the Constitution in 1868, guarantees "equal protection of the laws," not until 1971 did the Supreme Court strike down a law which discriminated against women. The Court invalidated an Idaho law which arbitrarily favored men over women as administrators of estates (*Reed* v. *Reed*), but it did not overrule earlier decisions upholding sex discrimination cases in other laws, and it did not hold that sex discrimination is "suspect" under the Fourteenth Amendment.

The Court left the burden on every woman plaintiff to prove that governmental action perpetuating sex discrimination is "unreasonable". As the Association of the Bar of the City of New York pointed out in its report, "the 1971 *Reed* case indicated no substantial change in judicial attitude."

Under ERA, the burden will not be on each woman plaintiff to show that sex discrimination is "unreasonable." Instead, all men and women will be assured the right to be free from discrimination based on sex.

Why Not Change Specific Laws Instead?

There are many uncertainties and practical difficulties connected with attempting to change every law which discriminates on the basis of sex. It is time-consuming and expensive; and specific legislation can deal only with specific problems. A constitutional amendment is the only realistic way to insure equal treatment of the sexes before the law.

It would be possible for Congress and each State to revise their laws and eliminate those which discriminate on the basis of sex. But without the impetus of the Equal Rights Amendment, that process would be far too haphazard and much too slow to be acceptable, especially in light of the fact that the Equal Rights Amendment was first introduced 49 years ago.

. . . we cannot overlook the immense, symbolic importance of the Equal Rights Amendment. The women of our country must have tangible evidence of our commitment to guarantee equal treatment under the law. An amendment to the Constitution has great moral and persuasive value. Every citizen recognizes the importance of a constitutional amendment, for the Constitution declares the most basic policies of our Nation as well as the supreme law of the land.
—Senator Birch Bayh (D-Indiana)

How Will the Amendment Affect Existing Laws?

Essentially, the Amendment requires the federal government and all state and local governments to treat each person, man and woman, as an individual. State legislatures have the primary responsibility for revising those laws which are in conflict with the Amendment. The effective date of ERA has been delayed for two years after ratification to give states time to do this.

In cases where the states have failed to act, these issues can easily be resolved, with the guidance of well-established precedents, by the courts. The legislative history of the Amendment indicates that Congress expects any law which is truly beneficial to be extended to protect both sexes, while laws which are truly restrictive and discriminatory would become null and void. In a great many instances, the problem can be solved simply by changing the laws to read "persons" instead of "male" or "female."

Where a statute is defective because of underinclusion there exist two remedial alternatives: a court may either declare it a nullity and order that its benefits not extend to the class that the legislature intended to

benefit, or it may extend the coverage of the statute to include those who are aggrieved by exclusion.
—Mr. Justice Harlan,
concurring in Welsh v. United States

Would Women Be Drafted under the Equal Rights Amendment?

Congress now possesses the power to include women in any military conscription. ERA would not limit that power of Congress. However, under the Military Selective Service Act of 1967, only male citizens must register for the draft. The Amendment would require that this law, or any subsequent law concerning military and/or alternative national service, be extended to women equally.

Women would be allowed to volunteer for military service on the same basis as men: those who are physically and otherwise qualified under neutral standards could not be prohibited from joining solely because of their sex. With respect to the draft—if there is one at all—both men and women who meet the physical and other requirements and who are not exempt or deferred would be subject to conscription.

Of course, the ERA will not require that all women serve in the military any more than all men are now required to serve. Those women who are physically or mentally unqualified, or who are conscientious objectors, or who are exempt because of their responsibilities (e.g., certain public officials; or those with dependents) will not have to serve, just as men who are unqualified or exempt do not serve today. Thus the fear that mothers will be conscripted from their children into military services if the Equal Rights Amendment is ratified is totally and completely unfounded. Congress will retain ample power to create legitimate sex-neutral exemptions from compulsory service. For example, Congress might well decide to exempt all parents of children under 18 from the draft.
—Report No. 92-689, Senate Judiciary Committee

Under ERA, women would also be entitled, as men now are, to reap the benefits which flow from military service. These include, for example, educational benefits of the GI bill; medical care in the service and through veterans' hospitals; job preferences in government and out; and the training, maturity, and leadership provided by service in the military itself.

Does This Mean Women Would Be Assigned to Combat Duty?

Once in the service, women, like men, would be assigned to various duties by their commanders, depending on their qualifications and the service's needs. Only those persons—men or women—who can meet the very high physical demands which combat duty imposes would be eligible for such assignments. Today, less than 1 percent of those men eligible for the draft are assigned to combat units. Studies have shown that almost nine out of 10 jobs done in the service are non-combat jobs.

There are now, of course, a considerable number of women serving with distinction in the military services, and many of them are serving in combat zones and receiving combat pay. Then, too, as Senator Marlow Cook (R-Kentucky) has pointed out, "Combat today may be a lady sitting at a computer at a missile site in North Dakota."

What about State "Protective" Labor Laws?

Almost every state has some kind of so-called "protective" legislation which applies only to women. It may restrict the number of hours they work, set limits on the pounds they can lift, restrict night work, provide for special seating arrangements, or prohibit their employment in certain occupations. While these laws were originally enacted to prevent women from being exploited, they now serve to restrict employment opportunities by keeping women out of some jobs which offer higher pay or advancement. To the extent these laws provide meaningful protection, men are today arbitrarily denied benefits they need and deserve. Many of these state "protective" laws are being struck down because of their incompatibility with Title VII of the Civil Rights Act of 1964, which prohibits sex discrimination in employment where sex is not a "bone fide occupational qualification."

The Commission believes that such state laws and regulations, although originally promulgated for the purpose of protecting females, have ceased to be relevant to our technology or to the expanding role of the female worker in our economy. The Commission has found that such laws and regulations do not take into account the capacities, preferences and abilities of individual females and tend to discriminate rather than protect.
—Equal Employment Opportunity Commission Guidelines, August 19, 1969.

Women today work for the same reasons as men—namely, to support themselves, their families, and other dependents. And increasingly, working women are testing the validity of state "protective" laws.

The truth more abundantly clear with each passing week is that "real" working women in the factories of the land, with or without the support of their unions, have been making a charge at the descriminatory practices authorized or not prevented by the state protective laws, and have been challenging the validity of these laws with considerable success. Not professional nor business women but women who work for wages have brought most of the suits, or had the most suits filed in their behalf, charging the state protective laws with discrimination based on sex.
—Olga Madar, Vice President,
United Auto Workers

How Would ERA Apply to Schools?

Discrimination against women, in contrast to that against minorities, is still overt and socially acceptable within the academic community.
—A Ford Foundation Report On Higher Education

Under the Equal Rights Amendment, state-supported schools at all levels would have to make certain that admissions and the distribution of scholarship funds were on the basis of ability or other relevant characteristics, not on the basis of sex. In like manner, employment and promotion in public schools and colleges would have to be free of sex discrimination. The Amendment would not require the setting of quotas for men and women, nor would it require that schools accurately reflect the sex distribution of the population. State schools and colleges currently limited to one sex would have to allow both sexes to attend.

What Would ERA Do to Relationships between Men and Women?

ERA applies only to government action and legal rights, not to social customs. The question of who pays the dinner check, opens the door, or pulls out a chair has nothing to do with equal legal rights. Social customs and personal relationships between men and women would be decided by the individuals involved.

It is important to note that the only kind of sex discrimination which [ERA] would forbid is that which exists in law. Interpersonal relationships and customs of chivalry will, of course, remain as they always have been, a matter of individual choice. The passage of this Amendment will neither make a man a gentleman nor will it require him to stop being one.
—Senator Marlow Cook (R-Kentucky)

Does the Right to Privacy Conflict with ERA?

"Equality under the law" does not mean that the sexes must be regarded as identical, and it does not prohibit states from requiring that there be a reasonable separation of the sexes under some circumstances. States would continue to have the power to require segregation of the sexes for regulatory purposes with respect to such facilities as sleeping quarters at coeducational colleges, prison dormitories, and military barracks.

In addition, the right to privacy under the Constitution would also permit a separation of the sexes with respect to such places as public toilets and sleeping quarters of public institutions.

. . . the right to be free of sex discrimination would have to harmonize with other constitutional rights, such as the right to privacy recognized by the Supreme Court in Griswold *v.* Connecticut. *Therefore, the Equal Rights Amendment most certainly would not abolish the practice of providing*

separate restrooms for boys and girls in public schools. The right to privacy would justify some segregation by sex in the military, as well as in prisons and other public institutions.
—Representative Martha Griffiths (D-Michigan)

What about Family Relationships?

ERA would apply only to governmental action. It would not affect private action or the purely social relationships between men and women. Domestic relations and community property laws, however, would have to be based on individual circumstances and needs, and not on sexual stereotypes.

Alimony laws would continue in effect under ERA. Continued support of one spouse by the other after divorce or separation, if based on actual economic dependency or relative ability to provide family support, would be permitted.

. . . the Equal Rights Amendment would not deprive women of any enforceable rights of support and it would not weaken the father's obligation to support the family.
—Citizens' Advisory Council on the Status of Women

The Amendment would bar a state from imposing a greater liability on one spouse than on the other merely because of sex. It is clear that the Amendment would not require both a husband and wife to contribute identical amounts of money to a marriage. The support obligation of each spouse would be defined in functional terms based, for example, on each spouse's earning power, current resources and nonmonetary contributions to the family welfare . . . where one spouse is the primary wage earner and the other runs the home, the wage earner would have a duty to support the spouse who stays at home in compensation for the performance of her or his duties.
—Association of the Bar of the City of New York

Would Maternity Legislation Be Affected?

Legislation allowing maternity benefits would not be prohibitd by the Amendment because it is based on a function unique to one sex. "Equality" does not mean "sameness."

So long as the characteristic is found in all women and no men, or in all men and no women, the law does not violate the basic principle of the Equal Rights Amendment; for it raises no problem of ignoring individual characteristics in favor of a prevailing group characteristic or average.
—Professor Thomas I. Emerson, Yale Law School

What about Women Who Choose Homemaking as a Career?

ERA would not take women out of the home. It definitely would not require both the husband and wife to become wage earners. Rather than downgrading the roles of mother and housewife, the Amendment would give new dignity to these important roles.

By confirming woman's equality under the law, by upholding woman's right to choose her place in society, the Equal Rights Amendment can only enhance the status of traditional women's occupations. For these would become positions accepted by women as equals, not roles imposed on them as inferiors.
—Representative Florence P. Dwyer (R- New Jersey)

How Would ERA Affect Criminal Laws?

State laws which provide greater penalties for female law violators than for male violators committing the same crime would be nullified by ERA. But the Amendment will not invalidate laws which punish rape.

Rape laws . . . are perfectly constitutional; for both the group which is protected, namely, women, and the group which can be punished, namely, men, have unique physical characteristics which are directly related to the crime, to the act for which an individual is punished.
—Senator Birch Bayh (D-Indiana)

How Would Property Rights Be Affected?

State laws which place special restrictions on the property rights of married women would be nullified. A married woman would be permitted to manage or own separate

property in the same manner as her husband. She would also be able to enter into contracts or run her own business as freely as a member of the male sex.

Would Jury Laws Be Affected?

The Equal Rights Amendment would make women eligible for jury service on the same basis as men. Any state laws "relieving" only women from jury duty simply because they are women, or requiring them to register for jury duty only if they are interested in serving, would be invalid.

ACTIVITY IV: HAVE YOU MISSED THE BOAT?

Please write "yes" or "no" to the following:

Eliminating sex-role stereotypes will:

1. Decrease sexual attraction betwen men and women.
2. Ruin the joys of motherhood.
3. Destroy the institution of marriage.
4. Make it more likely for people to be homosexuals.
5. Make life harder for men.
6. Eliminate the need of one sex for the other.
7. Result in all kids being put in day-care centers.
8. Cause women to lose child support payments in cases of divorce.
9. Destroy communications between men and women.
10. Make all women competitive and "masculine."
11. Make little girls act like little boys.
12. Make the role of housewife undesirable.
13. Make men "softies" and hurt our country's values.
14. Change the way men and women have learned to communicate with each other.
15. Take "power" away from men who now have it.
16. Result in some men's choosing not to ever go to work, but to stay home with the kids.
17. Result in more women's choosing not to be mothers.
18. Result in women's being drafted during time of war.
19. Result in changes in the present alimony system.
20. Upset the way some people are now living.

APPENDIX

SUGGESTED MEDIA RESOURCES

Anything You Want to Be. A lighthearted visualization of the conflict between the ambitious fantasies of a high school student and the hackneyed stereotypes which society holds out for her. For high school students and adults.

New Day Film Library
P.O. Box 315
Franklin Lakes, NJ 07417

B&W
8½ minutes
Rental: $15 Purchase: $100.00

A Chance to Choose. A filmstrip/cassette which discusses equal and unbiased counseling and focuses on counselor attitudes, client attitudes and counseling materials.

SEGO Project, American Personal and Guidance Association
1607 New Hampshire Avenue, NW
Washington, DC 20009
Telephone: 202/483-4633

And Ain't I a Woman? — 200 Years of Feminist Literature. A series of six filmstrips/cassettes entitled: "Early Times," "The Feminist 50s," "Hearthside," "Outside," "Society and Attitudes," and "Toward a New Consciousness." The script consists of quotations from feminist authors, loosely edited to correspond to the subject areas suggested by the titles.

Schloat Productions, A Prentice-Hall Company
150 White Plains Road
Tarrytown, NY 10591

Black Woman. From the television series "Black Journal," featuring performances by Black female artists and discussions by Black feminists. Questions discussed include: Is there a Black matriarchy? Should Black women remain subservient to bolster the egos of Black men? For high school students and adults.

Indiana University Media Center
Bloomington, IN 47401

B&W
52 minutes
Rental: $14 Purchase: $265

Black History: Lost, Stolen or Strayed. 54-minute black and white film narrated by Bill Cosby. Shows a predominantly male viewpoint of Black history (1968).

BFA Education Media
2211 Michigan Avenue
P.O. Box 1795
Santa Monica, CA 90406

B&W
54 minutes

Changing Images. A culturally diverse class of elementary school children is led by the teacher through a five-week project designed to explore sex-role stereotypes. For use with fourth grade on up; teachers and parents.

University of California
Extension Media Center
Berkeley, CA 93301

B&W
15 minutes

Clorae and Albie. The story of two Black women in their early 20s who followed different paths upon dropping out of high school. They are shown struggling—one to get her diploma and raise her children, the other to find satisfying work and obtain a college degree—and making it. For high school students and adults.

Education Development Center
Distribution Center
39 Chapel Street
Newton, MA 02160

Color
36 minutes

The Emerging Woman. This film presents a history of women in the United States from colonial times to the present. Using old pictures, original film shots from this century, and the words of women leaders, the film portrays women in their political and social roles. The content includes women as slaves.

Film Image, 1974

B&W
16 mm film

Eve of Change. A series of six filmstrips/cassettes entitled: "The Invisible Woman: A Slight Case of Unemployment," "Wings of Woman," "So You Take This Woman?", "The High Cost of Working," and "Shortchanged." The filmstrips examine the traditional role of women in our society and search for ways in which traditional stereotypes can be overcome.

Westinghouse Learning Corporation Distribution Center
231 Norfolk Street
Walpole, MA 02081
Telephone: 617/668-7746

The Fable of He and She. Sex stereotyping is the theme of this amusing film based on a story by Marie Winn. Creative clay animation by Eliot Noyes, Jr., depicts the tale of the "Hardibars" and the "Mushamels," who discover that traditional male and female roles can indeed be discarded.

Learning Corp. of America
1350 Avenue of the Americas
New York, NY 10019

Free to Be You and Me. This set of three films presents a collection of "thumbnail" sketches on children's sex-role stereotypes. All three films show children from a variety of ethnic groups, contain animated drawings, and include skits with children and well-known stars. Based on the best-selling record and book by Marlo Thomas, the films were originally presented on ABC-TV and received the 1974 Emmy Award as the best children's special of the year. Many famous people contributed to this outstanding production, including Marlo Thomas, Harry Belafonte, Mel Brooks, Roberta Flack, Roosevelt Grier, Kris Kristopherson, Tommy Smothers, and Dionne Warwick.

Part I: Expectations - 16 minutes

Boy Meets Girl (baby puppet skit demonstrating sex-role stereotypes)
When We Grow Up
Peering Parents
William's Doll (animated cartoon of a boy who violates male sex-role expectations)

Part II: Independence - 14 minutes

Let's Hear It for Babies
Atalanta (modern day fairy tale; excellent portrayal of traditional sex-role alternatives)
Sun and Moon (poem)
Dudley Pippin (sensitive male school principal and little boy explore sad feelings)
It's All Right to Cry (Rosy Grier and many photos present a vew of males showing feelings)

Part III: Friendship and Cooperation - 17 minutes

Helping
Ladies First (animated cartoon showing a little girl who overconforms to the traditional view of femaleness)
Kitchee-Koo
Marlo and Friends on Brothers and Sisters
Sisters and Brothers Song
Three Wishes
Checkout Time

McGraw-Hill Films
1221 Avenue of the Americas
New York, NY 10020

Color
16 mm film
3 parts

Girls at Twelve. This documentary follows three young friends in their daily lives in a small city near Boston. Shown is the socialization process that we all, even with the best of intentions, impose on youngsters. For high school students and adults.

Education Development Center
Distribution Center
39 Chapel Street
Newton, MA 02160

Color
30 minutes
Rental: $25 Purchase: $330

Harriet Tubman and the Underground Railroad. Harriet Tubman was born as a slave in the South, where she grew up in the decades preceding the Civil War. Yet even before the Civil War erupted, slave owners were offering more than $40,000 for her capture. Harriet Tubman was one of the most daring conductors of the Underground Railroad. Cast includes Ethel Waters, Ruby Dee and Ossie Davis.

Contemporary McGraw-Hill Films
1221 Avenue of the Americas
New York, NY 10020

B&W
54 minutes
16 mm film

Growing Up Female: As Six Becomes One. A statement about the social conditioning of women, drawn from a close, detailed study of six individual girls and women of different ages. For use with high school students and adults.

New Day Films
P.O. Box 315
Franklin Lakes, N.J. 07417

B&W
60 minutes

Hey! What about Us? Depicts sex-role stereotyping in physical education classes, playground games and classroom behavior, and contrasts these examples with nonstereotyped sequences: a girl displays competence in football, a boy excels in dance. Filmed mostly in elementary school settings. For fourth grade on up; teachers and parents.

University of California
Extension Media Center
Berkeley, CA 93301

Color
15 minutes
Rental: $17 Purchase: $200

I Is for Important. Children in kindergarten through eighth grade display the effects of their sex-role stereotyping through social interactions and emotional expression. We see the resistance of children to role reversal in kindergarten play, the anxiety felt by boys over appearing to be a "sissy" before their peers, the indoctrination of girls into commercial definitions of beauty. For fourth grade on up; teachers and parents.

University of California
Extension Media Center
Berkeley, CA 93301

Color
12 minutes

Janie's Janie. Janie is a gutsy welfare mother from Newark, NJ. The film charts her growth from a self-hating housewife to a liberated divorced woman with a sense of community and a readiness to fight for her rights. "Before," she says, "I was my father's Janie, then I was Charlie's Janie—now I'm Janie's Janie." A consciousness-raising film for older adolescents and adults.

Odeon Films
1619 Broadway
New York, NY 10019

B&W
25 minutes
Rental: $25 Purchase: $250

Jobs and Gender. These two filmstrips are designed to involve adolescents in examining the myth of "men's" work and "women's" work. The filmstrips expose the effect of sex-role stereotypes on occupational choices and present role models in nontraditional jobs. Interviews with a female carpenter and a male nurse present a personal view of the advantages and disadvantages of choosing a nontraditional job. Viewers are encouraged to examine the facts and their own feelings about moving away from sex-role expectations.

Guidance Associates
757 3rd Avenue
New York, NY 10017

Color
18 minutes

Lucy. Lucy is the story of an unwed, pregnant teenager. The brief narrative presents her romantic relationship with her boyfriend, the tensions the pregnancy causes in the family, and the alternatives Lucy faces as an expectant mother. The film has an urban setting, and the central character is a Puerto Rican girl. This nonmoralistic film is designed for teenagers and for people who work with teenagers. It is a motivational film designed to stimulate discussion and lead to an understanding of the problems of teenage pregnancy. It is outdated in relation to the topic of abortion. The film was produced in 1971, before abortion was legalized, but class discussion can compensate for that deficiency.

Pictura Films Distribution Corp.
43 N. 16th Street
New York, NY 10020

B&W
13 minutes

Masculinity. A four-part filmstrip study of men today: their roles, their impact upon the world in which they move, the ways they perceive themselves in terms of masculine images, and how they are perceived in these same terms by others. This filmstrip also discusses the validity of certain long-held assumptions about men and masculinity, the degree to which myth and traditional stereotypes have influenced these assumptions, and what options and new directions men now have open to them. Though the program focuses on men, its implications not only have equal value for students of both sexes, but also shed valuable light on the closely related subjects of women and their roles.

Warren Schloat Productions, Inc.
West Nyack, NY 10094

Color
41 minutes

Male/Female: Changing Lifestyles. Parts 1, 2, 3, and 4. Four filmstrips/cassettes entitled: "Biology and Behavior," "The Old Traditions," "Modern Trends," and "Young People Speak for Themselves," in which the roles sexes assume in our society are challenged and are shown to be shaped by socializing forces.

EAV - Educational Audio-Visual, Inc.
1 Clairmont Ave.
Pleasantville, NY 10570

Men and Women. Myths and Stereotypes. Carousel slide set and cassettes, 40 minutes, produced by the Center for Humanities.

Part I: 20 minutes
A definition of stereotypes; how they are culturally represented in literature, drama and art; and how they affect human development.

Part II: 20 minutes
A representation of the ranges of stereotypes in American "popular" culture.

Center for Humanities
2 Holland Avenue
White Plains, NY 10603

Color
40 minutes

Men's Lives. This is a contemporary view of the male role portrayed through the medium of film by several young men from Antioch College. It consists of a view of the male sex role from many different perspectives via interviews with a wide range of people—children, old people, students, workers, Black people and white people. The way each man has a chance to express all his opinions, both popular and unpopular, is particularly enjoyable. The film shows men as they are and as others see them. Blue ribbon winner, American Film Festival.

New Day Films
P.O. Box 315
Franklin Lakes, NJ 07417

Color
43 minutes
16 mm film

Nature's Way. Visits with Appalachian senior citizens who have become experts in holistic and natural approaches to home remedies and treatment of disease. Last third of film features midwife delivery of twins.

Appalshop Films
Box 743N
Whitesburg, KY 41858

Color
22 minutes
Rental: $25 Purchase: $250

Nontraditional Careers for Women. Part I and Part II. Two filmstrips/cassettes in which women are shown discussing their motivations for pursuing nontraditional careers and the gradually changing attitudes of co-workers and the general public. A narrator supplies factual information.

Pathescope Educational Media, Inc.
71 Weyman Avenue
New Rochelle, NY 10802
Telephone: 914/235-0800

Other Women, Other Work. Presentation of some unorthodox job alternatives for women. Seven women are shown at their jobs, and are heard discussing their attitudes toward their work. We see a pilot, carpenter, truck driver, roofer, oceanographer, veterinarian, and broadcast journalist. A career awareness—and consciousness-raising—film for junior high, high school, and adult audiences.

Churchill Films
662 North Robertson Blvd.
Los Angeles, CA 90053

Color
20 minutes
Purchase: $230.

Quilting in the Southern Appalachians. Synchronized slide-tape program featuring Necie Hunsucker of Cherokee County, North Carolina. She creates a "log cabin" quilt and reminisces on growing up in the mountains.

Harry J. Segedy
Berea College Appalachian Museum
C.P.O. Box 1311
Berea, KY 40404
Telephone: 606/986-9341 ext. 560

15 minutes
Purchase: $60

Quilting Women. Entertaining and informative presentation on the history and art of quilting and the companionship offered by women working together over a quilting frame. Interspersed with dulcimer tunes and fiddle airs.

Appalshop Films
Box 743N
Whitesburg, KY 41858

Color
28 minutes
Rental: $30 Purchase: $300

Rape: The Reality. A documentary videotape on rape produced by Elaine Velazquez.

Elaine Velazquez
17 N.W. Fifth, #215
Portland, OR 97209
Telephone: 503/233-3654

B&W video
40 minutes
Rental: $25

Roberta Flack. Roberta Flack, a black singer, is shown performing, recording, and talking about her childhood, marriage, teaching experiences, and show business career. For high school students and adults.

Indiana University Audiovisual Center
Bloomington, Indiana 47401

Color
30 minutes
Rental: $20 Purchase: $315

Sex-Role Stereotyping Kit: National Education Association. Parts I and II, filmstrip and record or cassettes, 1973.

Part I: The Labels: Femininity and Masculinity - 16 minutes.

Presents a well-developed definition of the existence of sex roles as evidenced in the media, children's toys and numerous shots of the American way of life. This filmstrip is an excellent introduction to the topic of sex-role stereotyping. It is authoritative (NEA), clearly presented, well documented, and representative of a cross section of American society.

Part II: The Reinforcement - 10 minutes.

A survey of the institutions in our society which teach sex-role-appropriate behaviors, personality traits and interests. The filmstrip ends on a positive note, with suggestions for combating sex-role stereotypes.

McGraw-Hill Films
1221 Avenue of the Americas
New York, NY 10020

Spinning Wool in the Southern Appalachians. Synchronized slide-tape program featuring Mrs. Sarah Bailey of Bledsoe, KY. She demonstrates the process of spinning wool on the "walking wheel," from shearing sheep to winding yarn into skeins.

Harry J. Segedy
Berea College Appalachian Museum
C.P.O. Box 1311
Berea, KY 40404
Telephone: 606-986-9341 ext. 560

15 minutes
Purchase: $55

Sugar and Spice. Shows how the sex-role socialization process in three different schools, representing early childhood and elementary education, has been expanded to offer options for both boys and girls. Teachers and parents discuss their own growing awareness about sex-role stereotyping and its effects on them and their students and children. Discussion guide accompanies the film. For teachers and parents.

Odeon Films
1619 Broadway
New York, NY 10019

Color
32 minutes
Rental: $20 Purchase: $275

The Millstone Sewing Center. Sensitive coverage of a sewing and community center project conceived and managed by older mountain women. Contains themes of social action, meaningful work, aging, sense of community, women, the federal antipoverty program.

Appalshop Films
Box 743N
Whitesburg, KY 41858

Color
13 minutes
Rental: $15 Purchase: $120

The Struggle of Coon Branch Mountain. Depicts rural Appalachian community protest of poor roads and school circumstances. Describes community school efforts and grass-roots organizing.

Appalshop Films
Box 743N
Whitesburg, KY 41858

B&W
13 minutes
Rental: $20 Purchase: $150

You Can Be Anything. A series of four filmstrips and four records entitled: "Boys and Girls Can Do Anything," "The World is Wide Open," "The Choice is Yours," and "Think about the Future." Children are shown fantasizing about their occupations when they become adults.

New York Times
Teaching Resources Films
357 Adams Street
Bedford Hills, NY 1050[illegible]

Young Women in Sports. Four young female athletes—a discus thrower, gymnast, runner, and swimmer—are shown training and competing. They explore their feelings about strength, competition and themselves as women and as athletes. For use with junior high or high school students in physical education classes or guidance programs as a springboard for discussions about girls and women in sports.

BFA Educational Media
2211 Michigan Avenue
Santa Monica, CA 90406

Color
15 minutes

Women Emerging. The meaning of being a woman is explored in this film which documents the experiences of a multicultural women's class in an experimental school within Berkeley (California) High School. For use with junior high and senior high school students; parents and teachers.

University of California
Extension Media Center
Berkeley, CA 93301

B&W
30 minutes
Rental: $18 Purchase: $215

Women: An American History. Anne Firor Scott, Collaborator. The series consists of six filmstrips/cassettes entitled: "Women of the New World," "The Mill Girl and the Lady," "The Fight for Equality," "A Combination of Work and Hope," "Beyond the Vote," and "The Modern Women's Movement." It is a review of 350 years of the history of the American woman to the 1970s.

Encyclopedia Britannica Educational Corporation
1822 Pickwick Avenue,
Glenview, IL 60025

Women in American History. by Susan Kempler and Doreen Rappaport. A set of six filmstrips and three cassettes with the following titles: "The Colonies," "After the Revolution," "Slavery and Suffrage," "Reformers," "The Artist," and "Crisis of Identity." A chronology of the contributions of women to shaping American History.

Educational Activities, Inc.
P.O. Box 392
Freeport, NY 11520